ZIONS HERALD

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Great Books Build Unity

October 20, 1948

FROM COVER TO COVER

AMERICA'S PLACE IN WORLD AFFAIRS, abstract of the address delivered at the World Mission Assembly in Columbus, Ohio by Mrs. Vera Micheles Dean, research director of the American Foreign Policy Association.

A REPLY TO DR. BURTON, OF AUSTRALIA, by the Rev. Dr. Frederick Brown Harris, minister of Foundry Methodist Church in Washington, D. C.

THE DIAMOND JUBILEE IN MEXICO, an eye witness story by Miss Clementina Butler, who as a young girl served as an interpreter for her father, when the Methodist work in Mexico was established.

Plus the last installment of METHODIST PRONOUNCEMENTS COMPARED WITH POLITICAL PLATFORMS.

Headlines in Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, N. Y.

After nine days of hearings, the so-called Dixon case was abruptly ended by District Judge E. T. Hensley who ruled that there is "no separation of church and state" in some New Mexico schools.

The final decision of the court will not be given for thirty days, but Judge Hensley said that he wished to make an oral statement at this time because the facts are still fresh. The oral statement was about fifteen hundred words in length and in one long sentence it lumped together some of the evidence which had been brought forward to prove that there are some schools in New Mexico which, though supported from tax funds, are administered under the control of the Roman Catholic Church. Judge Hensley said; "Here we have many things in addition to sectarian dress; we have the teaching of the catechism; the teaching of prayers peculiar to one sect; works of art depicting scenes found only in the story or legends, or illustrations, of one sect; we have the particular religious observances common only to one sect (and all of this takes place) in school buildings (or on) playgrounds, dotted with statuaries and grottoes peculiar to one sect."

"With that collection of influences," the judge continued, "to say that there is still a separation of church and state . . . would be a mirage." The word "mirage," of course, applies to the frequently seen phenomenon of the New Mexico plains which makes a body of water appear to exist where there is not water at all.

The court insisted that it was not concerned with the question of whether there should be a complete separation of church and state. It declared that it was only responsible to decide whether separation of church and state exists in the schools involved. On this question it said that there was no such separation.

A peculiar twist was given to the problem of religion in the schools when the board of education in Winston-Salem, North Carolina terminated an experiment in which Bible studies were broadcast by radio and picked up on sets in the classrooms. The experiment was ruled out by the board when it was decided that a course of study broadcast by radio was not different from a course taught by a teacher within the classroom itself.

One of the leading spokesmen of the Baptist church has openly opposed recognition of the Spanish government by the United States. Dr. Stanley I. Stuber, chairman of the Commission of Religious Freedom of the Baptist World Alliance says that Spain is still a Fascist country and as such it should not be recognized by our country.

Dr. Stuber said, "I am greatly troubled by those U. S. Congressmen, generals and big business men who are openly advocating a military alliance with Spain, as well as official recognition."

The Baptist leader then declared that there is an alarming persecution of Protestants in that country. Dr. Stuber said that he had followed the discussions on Spain in both UNESCO and in the United Nations, and that this is no time for the United States to compromise its devotion to the basic political and religious freedoms; and this, he insists, would be done if the Spanish government is recognized at the present time.

But come now, and let us step aside from the beaten path of the headlines in religion. Let us take a little side-trip to one of the most beautiful of all the many lovely villages in New England. There in the historic valley of Otter Creek, under the shadow of the Green Mountains, is the village of Middlebury, Vermont.

One hundred fifty years ago a church was born in that village. It was not the first church to be formed there, but it so happens that the Methodists of Middlebury are c brating their one hundred fiftieth annivers this last week.

Because this celebration is a portrayal the church in real life, and not because i unusual in any way, we should pause fo moment to take a steady look at this c bration.

Back there when the Middlebury Metho Church was born the nation was very you George Washington was still alive. The c which we have seen with our own eyes w not even dimly comprehended by the fou ing fathers — but they had a deep, abid faith that what they built would be a preci thing in the years to come. Such has tur out to be the case.

The week-long celebration has some table speakers on the list. The Governor Vermont, Ernest W. Gibson will speak. Rev. Dr. Howard C. Ackley, president Green Mountain Junior College, along w the Rev. Harold Buckland of Burling Vermont are on the program.

But let's skip the speakers — even tho what they say is of prime importance. Le turn to the anniversary banquet, served the ladies of the church under the supr skill of Mrs. Charles Cutting. It happe to be the birthday of the 34 year old pa the Rev. Kenneth Beatty — so out from kitchen comes a huge cake — big eno for a piece all the way around.

Seated at the tables are pastors who served the church in other years — there was even one pastor there, the David Reid of Burlington who said tha had always wanted to be the pastor of Middlebury church but had never had chance.

But there is even more. There are pr sors from the college on the hill, famous its language schools in summer. There farmers from the surrounding country merchants from the main street. These the ones who lie behind the headlines in ligion wherever they are made.

Even though the celebration is held to an obligation to those who guided the M dlebury church through a century and a there is not much emphasis given to backward look. Mention is made of the sionaries and workers sent from its doors a service of the whole world. Mostly seems, the people are concerned with future. That's what they talk about, why not?

The recent friendly exchanges between Russian Orthodox Church and the Churc England were given a dash of cold w last week by Archbishop Alexei of Mos who said that the discussions could n lead to anything very substantial because king of England is also the head of Anglican church — and, so it would fol the Russians cannot form ties with anyt which is headed by a king.

America's Place In World Affairs

VERA M. DEAN

we could view ourselves today in historical perspec- we would realize that the United States, during the quarter of a century, has undergone a veritable revolu- . We can measure the extent of this revolution by paring the state of American public opinion today ı what it was in 1919. In 1919 the question most fre- ıtly asked in the field of foreign policy was: Shall United States participate in world affairs? This ques- , as we all know, was then answered in the negative, n the United States decided not to become a member ıe League of Nations. In 1948 the question most fre- ıtly asked is: To what extent, and in what way, shall United States participate in world affairs? This ıge in emphasis is a revolutionary change for a nation ured in a tradition of isolation and fear of "entangling nces." For it means that participation by the United es in international organization — not merely in time ar, but also in time of peace — is no longer a matter ispute; and our energies can therefore be concentrated levising the most constructive and effective means of ing to improve world conditions.

ır new emphasis on peacetime co-operation with other ons reveals the extent to which we have come to ac- the new role assumed by the United States as a re- of World War II. With the defeat of Germany and n, and the weakening of Britain and France, there ıow only two great powers or, more accurately, two rpowers left in the world — the United States and ia. And of these two superpowers it would be gen- y admitted by all, including the Russians, the United s is the greatest in terms of actual and potential eco- ic resources and of the skills possessed by our young technically unexcelled population. It would be dif- t to demonstrate that the United States has consciously ht the world power it now possesses. Indeed one of main difficulties today as a nation is that we are only y aware of the power that is at our command in a d where many areas have been left in a state of um as a result of the defeat or temporary eclipse of er great nations. Until recently, we have been so bed in building here a great society in what was once lderness that we had not given much thought to gn policy. Most often, even when proclaiming such ric policies as the Monroe Doctrine or the Open Door y in China, we reacted to the actions of other nations r than initiated positive actions of our own. Now, enly, and in a state of mental unpreparedness, we find ve have to formulate policies in many regions of the l where this country, in the past, has had few or no sts.

der these circumstances, our greatest world responsi- is to define as clearly as possible this nation's prin- objectives in world affairs. This may sound like a ude — but actually our failure since the war to define bjectives has in large measure contributed to the ıt international confusion. Lack of certainty about our policy disheartens our potential friends and gives aid and comfort to potential enemies. Our policy should be determined not by mere reaction to what Russia does or fails to do, as is often the case, but by our own reasoned concept of this nation's interests in a world where whatever we do or fail to do has far-reaching influence on the decisions of other nations.

Once we have defined our main objectives in world affairs, our second responsibility is to provide the practical means by which these objectives can be implemented. The most dangerous thing we could do in a world situation admittedly fraught with peril is to profess certain aims — and then fail to carry them out. Today words are no longer enough. Words have lost their value — they have become demonetized. We are judged throughout the world not by what we say, but by what we do. It is not enough to preach the need for freer world trade and lead the way in establishing the International Trade Organization; we must also make sure we do not scuttle this policy by abandoning the program of reciprocal trade agreements. It is not enough to make eloquent speeches about the need to find new homes for Europe's displaced persons, or express the pious hope that they will find such homes in Palestine; we must also make sure that the thousands of displaced persons who are not Jews, and in any case would not seek haven in Palestine, are offered opportunities elsewhere, and find room for some of them within our own borders.

Another of our world responsibilities is to do the best we can to understand the ideas and motives of other peoples. Quite naturally, we want to be understood and appreciated abroad. But, again, we must remember that the United States is the greatest world power, and that such greatness carries with it the need for observing the principle of *noblesse oblige*. It is proper for us to express the admiration we feel for our own political and economic system, and for the great cultural opportunities we have developed on this continent. But this should not prevent us from understanding the reasons why other peoples, living under entirely different conditions, have developed political and economic systems different from our own, or from admiring the cultural contributions made by other peoples. The fundamental problem of our times is not how to achieve the greatest possible degree of liberty but how to assure the maximum of human welfare with the least possible encroachment on human liberty.

Once we have learned to understand and respect the views of other peoples, we shall find it more easy to fulfill still another of our world responsibilities — and that is the responsibility we assumed when this country became a member of the United Nations three years ago. We have officially declared that the United Nations is the foundation stone of our foreign policy — and many of us genuinely believe this to be true. But, like other nations, we are still in the transition period when, while professing faith in international organizations, we still display automatic

national reflexes whenever our national interests appear to be at stake. Trygve Lie, Secretary-General of the U.N., has said that the U.N. was being weakened "by the boycott, the by-pass and the backdown." Two of these three faults can unfortunately be laid at our door.

The excuse commonly made for our decision to by-pass the United Nations with respect to the Marshall Plan was that the U.N. was not strong enough. That is true. The U.N. is weak because it is merely an assemblage of nations each of which still insists on asserting unlimited sovereignty. But it is within our power to make the U. N. strong by endowing it with our strength. That we are ready to make use of the U.N. when this is in our national interest is shown by Secretary Marshall's decision to refer the Berlin crisis to the Security Council. But the Berlin crisis is only a symptom of the far-reaching controversy between East and West. And neither an atomic war, nor a vote of the Security Council, can settle that conflict overnight. Here, again, we have the responsibility of understanding that there are no easy remedies for the many problems of our times. We may have to wrestle with them for years to come — and for that purpose we must arm ourselves, not only with conventional armaments, but also with patience, and with sufficient imagination to perceive the significance of the problems of our times.

Of these problems communism is but one aspect — and communism is a symptom, an end-product, not the primary cause of the disorders of our civilization. The fabric of world economy has been rent by two grueling global wars. We are helping to mend it — but the mending process is slow, and imposes fresh sacrifices on weary and demoralized populations. Capitalism, as we know it here, either had already reached a dead-end in Western Europe, or never had developed beyond a primitive stage, as in Eastern Europe, the Near and Middle East, Asia and Latin America. For us to demand its establishment or restoration today is to demand the impossible. In colonial areas, peoples who had learned from the English-speaking peoples the value of liberty are seeking to achieve th own independence — and this country had to dec whether it will champion the cause of these peoples as the past, or aid the colony-possessing powers, our al in Europe, to regain their positions in Asia. Russia questionably capitalizes on the maladjustments of world. But we shall not succeed in alleviating these m adjustments merely by denouncing Russia and comm nism. We must take the leadership in correcting them and we must take the leadership not unilaterally, wh would lay us open to the charge of imperialism, through the United Nations.

We must not allow ourselves to be discouraged by fact that the U. N. has not fulfilled all the hopes origina placed upon it. Three years of the U. N., and even twen five years of the League of Nations, are but a moment world history. Human institutions grow slowly. Our o democratic institutions are not merely the product of brief history. We were the fortunate inheritors of democratic traditions evolved for centuries by the Eng people. It may well be that a fully functioning inter tional organization may not develop in our lifetime. *some* time it will develop, and meanwhile it is the sponsibility of this nation, and of everyone of us as zens of this great democracy to contribute in every we can to the growth of international organization.

It is not true that the frontiers of the world have b closed, that there is no more opportunity for new discov and fresh adventure. New frontiers of international operation are opening around us every day, and every new opportunities crowd us for discovery and advent in human relations around the globe. To us in this c lenging age comes not only the great responsibility, the signal opportunity of sharing with other peoples unparalleled pioneering adventure of building the st ture of international organization which, like the ho of the Lord, will have "many mansions."

Methodist Pronouncements Compared With Political Platforms

Concluding this article which has been printed in consecutive issues of Zions Herald, starting in the issue of September 22nd.

In the statements of Mr. Wallace one finds that he is aware of the merits and errors in both the Soviet and American areas:

"Under friendly peaceful competition the Russian world and the American world will gradually become more alike. The Russians will be forced to grant more and more of the personal freedoms; and we shall become more and more absorbed with the problems of social-economic justice."

"I am fully appreciative of . . . the patience that has been exercised by our various representatives who have carried on negotiations with the Russians during the last few years. I am conscious of the aggravations they have put up with and of the apparent inconsistencies on the part of the Russian representatives."

"I wish to make clear again that I am against all types of imperialism and aggression, whether they a of Russian, British, or American origin."

"Any communist who supports the independen ticket will be supporting our program, not the com munist program. I am not a communist, or socialis or Marxist of any description."

"But is not the Progressive Party dominated and trolled by communists?" Without doubt there are c munists in the Progressive Party, for Mr. Wallace's vi are more congenial to them than the cold war attit of the major parties. Moreover, communists are politic minded and are quick to lay hold of political opport ties. Does it follow that no Methodist should support Progressive Party? Should a worker refuse to join C.I.O. because there are or have been communists in m bership and among its officers? Or, should a "Chris

n" withdraw from the various bodies of the United ons because there are communists therein? Perhaps, rty which would be able to call forth the goodwill of munists, yet not be communist in its leadership or inant membership would be the party which could bring peace and reconciliation to the world.

anyone should believe that Mr. Wallace's views are st to the Methodist position, should he not participate gorously in Progressive Party activities and organiza- that he and other capable Christians will occupy posi- of dominant influence? Since there are less than 100,- communist party members in the United States, it is that the majority of the supporters of Wallace are communist and have the ability to control the destinies ne party. Methodists must not allow communists to o them in taking the punishment and risks of can- cy for public office.

THE SOCIALIST PARTY

Victory by the United States and its allies in two world has not established justice or peace. A third world fought with atom bombs and bacteria will complete ruin of mankind."

tarvation stalks much of the world. . . . While the ld's millions go in rags, its looms are again knitting uniforms that will shroud new victims to be offered he altars of nationalism, imperialism, and tyranny."

. . . A second force speaks of freedom but delivers only omic bondage and dictatorship. It is the force of to- arianism. Yesterday its most sinister form was fascism; y it is communism. In the United States it marches er new banners. It calls itself a 'new party' and has ed into the forefront well-meaning liberals who do know the purposes of their communist allies."

The major but by no means the only threat of war lies he aggression of the Soviet empire and the interna- al communist movement. That aggression has been in- d and encouraged by the blunders of American policy n Cairo and Teheran through the Yalta and Potsdam erences. This is a crisis that can not be solved by any nable superiority of American military might. The bi- isan effort in Washington to achieve such superiority the hysteria which accompanies it makes war more y and threatens our internal democracy with a danger- American militarism."

The road to peace lies neither through the policy of ap- ement laid down at Yalta and today supported by ry Wallace, nor through the great and confused mili- commitments of the Truman doctrine. . . . A far bet- pproach is the European Recovery Program."

We are opposed to all forms of peacetime conscription ne United States."

The Socialist Party . . . specifically demands . . . elimina- of the Committee on Un-American Activities which pursued the dishonest tradition of the Dies Committee defeat of any legislation that would force the Com- nist Party underground. . . . But the existing laws nst overt acts should be vigorously enforced." (Plat- n of 1948)

he Socialists are more severe in their criticism of Sovietism than the Progressives. Yet they agree with the Progressives that peace with Russia must be maintained not through military preparations and posture but through firmness in diplomacy and social reform. In "Russia, Promise and Performance," Norman Thomas, the presidential candidate for the Socialists, emphasizes the cruelty of slave labor camps and the lack of personal liberty in the U.S.S.R. At the close of his treatment he makes the following points: (1) Insist on facts for ourselves and all peoples. (2) Set our American house in order. (3) Work far harder and more intelligently to rescue Europe from hunger and chaos. (4) Give hope to Asia by a non-imperialist peace. (5) "Remember that appeasement in its modern sense is not the road to peace, but war. . . . In acting on all these points we ought to find much help from the triumph of the Labor Party in Great Britain."

Conclusion

The political campaign of 1948 is different from most presidential campaigns because of the existence of four parties with distinctive variations in their platforms. In some foreign countries there have been so many political groups that confusion ruled and legislation was snarled, but in the United States we have had for many years only two parties to which any substantial amount of attention has been given. Purely from the point of view of political soundness, it is good that another party with distinctive principles has entered the field. More options are thus available to us as Methodist voters. For example, our church has taken an exceptionally strong stand against peace-time military training for all youth. If, however, only the Democrats and Republicans were on the ballot, a Methodist could not easily register his convictions on the point of increasing military control of the life and destiny of the nation.

As far back as 1920 in his "Freedom of Speech in the United States," Zachariah Chafee commented concerning the sameness of the political parties in the United States, as he interpreted the action of the Lusk Committee in expelling five Socialists from the assembly of the state of New York:

> "In Europe every party has a platform which represents a definite policy. . . . Why do we have two parties when they do not differ . . . ? They are like two great department stores. . . . Both sell very much the same things. . . . But now a new party has entered the field which has real issues, vital one way or the other to all of us, and hence the antagonism of its opponents is immediate and bitter."

The highest loyalty of the Christian citizen is not to a political party, but to God and his own conscience. This has been a study of party platforms and candidates. It should be recognized that selection of a party is not the sole, simple alternative before voters. Voters can split their votes, for example, vote for one party's candidate for President and another party's candidate for Congress because of their record as individuals. It is an inevitable weakness of this document that it cannot make such analyses of specific Congressional or other local contests. That, you, the readers and voters, should do.

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To Be Sealed In A Cornerstone

Dr. Daniel L. Marsh, president of Boston University, has asked for a copy of this issue of ZIONS HERALD, as well as copies of all Boston religious journals, Protestant, Roman Catholic, and Jewish, to be sealed in the cornerstone at Boston University School of Theology tomorrow. It is difficult to write an editorial, knowing that one copy of it is to be buried! At the same time, one wonders if a thousand years hence when some person might have occasion to open the sealed box at Boston University, the news in this week's issue of ZIONS HERALD will seem to be timely. Religious journalism ought to deal with timely interpretations of eternal things.

To those readers of 2948, it ought to be obvious that the churchmen of 1948 were having a bad time of it. They will probably note that the religious forces of 1948 were trying to create a revival of spiritual fervor in the midst of a depressing "no war-no peace" era. They will admire the conviction of the religious minority of 1948 that laid a cornerstone for a school devoted to preparing Christian ministers. (It may be that some atomic explosion will break the seal of the cornerstone before 2948, in which case those who drop the bomb will wonder why the churchmen of 1948 even bothered to build a school of religion!) But enough for conjecture — we cannot know what those who unseal this buried editorial will think of us!

Boston University School of Theology, the old and largest Methodist theological institution in Am ica has entered a new era this day. Two cornersto will seal this editorial tomorrow: one is from threshold of Epworth Rectory, Epworth, Engla where John Wesley, the founder of Methodism w born; the other stone is from the farm at Willia burg, Mass. where William Fairfield Warren bu himself an altar and dedicated his life to the Christ ministry. William Fairfield Warren became the f president of Boston University. These are symbo stones: Wesley started a movement, and Warren w one of the later disciples of Wesley who devoted life to strong implementation of that movement.

Boston University School of Theology, by establi ing its new home, gives further evidence of its int tion to carry on the noble tradition which it has herited. It makes it clear that it will continue to se out more and even better trained prophets who w minister in the name of Jesus Christ. Thursday, O tober 21st, 1948 will be another significant date church historians and one which we hope the ent Christian world will come to recognize as a day wh a revival of Christian growth began.

Great Books Unite People

This month the National Conference of Christia and Jews and the Great Books Foundation are e phasizing the significance of books for improved p sonal and social living. While the National Conf ence is suggesting chiefly religious books, the Gr Books Foundation has added philosophical and oth literary works that will create group discussion basic problems of living. Five of these book disc sion groups have been recently formed in Boston a from what we have been able to observe, the ope tion ought to enjoy a continued expansion. Specific ly the value of these group discussions seems to lie the happy unity of concentration by people on a giv idea. Ideas in such settings are viewed objectively a are improved upon, or depreciated according to t variety of minds dealing with them. There is som thing thoroughly democratic and good about t venture by books into better living.

With postwar tension running high, it is good f churchmen to stand on solid ground when they spe of other men's ideas. Protestants, Roman Catholi and Jews would be less bigoted if they were w acquainted with the chief thinkers of each othe

ıps. We do not believe that true understanding ɔe developed by a mere wishful thought that men have good will or that they are "all headed for same place." We do believe that honest discussion hat men believe will not only bring about solid erstanding, but will also deepen one's belief.

ıurchmen should secure the necessary information ı both the National Conference of Christians Jews* and from the Great Books Foundation† carefully consider participation in this new de- pment in personal and social enrichment.

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he National Conference of Christians and Jews, 381 th Avenue, New York 16, N. Y.

reat Books Foundation, Box NN, Chicago 90, Ill.

Which Side Are You On?

ıe Rev. Sidney Adams of Auburndale, Mass. told ry several weeks ago about a deaf and dumb man regularly attended a men's Bible class. The mem- of the class liked him and were glad to have him e, but wondered why he came each Sunday cially when he could not hear or enter into the ussion; they finally asked him, by means of the kboard, why he came, and he wrote out this reply: ome each week to let people know which side I on."

little boy heard that story and since then his rch-going has centered around its profound mes- . Church-going most certainly can begin at that l! The world needs to know whether we are for ıgainst Christ. Church attendance is not worth hing if it is just a perfunctory habit, nor is it pos- to assume that every time one goes to church he be lifted to spiritual heights. There is bound to n "off Sunday" when the sermon is dull, or the ic is disappointing, or when one's own mood will let anything spiritual get through. But there can spiritual value if the act can be to let people know ch side one is on.

ast week on a trip up into the hills of Maine where height of fall color made one forget the troubles he world and confirmed again the majesty of 's good natural laws, this editor visited two "out- " Methodist churches where vital work is being e. Behind those beautiful trees and mountains live ısands of isolated people. Some of them have ıg moral and spiritual character and their housing cts neatness and industry and honesty; but an equal number of those people have lost a zest for good living. Housing in too many of those sections is not only inadequate and hazardous, but provides breeding places for indolence and crime. It is in these rural communities that ministers are laboring and trying to inspire people to take sides. The salaries of such ministers are entirely too low and the budgets of their churches are inadequate to do the kind of community work that needs to be done. Despite these financial handicaps and despite the unglamorous setting for their work, these rural ministers have a glow about them, and their parishoners have an enthusiasm that leaves no doubt as to which side they are on.

It is clear that no matter what we do and no matter how important it is, our churchmanship indicates which side we are on. At least we can make a choice, and then we can reckon the greater value in terms of what we contribute.

Our International Relations

Neither Mr. Truman nor Mr. Dewey indicates any real Christian conviction concerning international relations. The prior role of nationalism in international relations is evident and emphatic in what both men say. If Mr. Dewey is elected to the Presidency, then it will be up to public opinion to press for a thoroughly Christian co-operation on the part of this nation in the United Nations and assure world peace. For churchmen, therefore, it is imperative that their very best men shall be assigned to positions of leadership in shaping a Christian international-mindedness.

In The Methodist Church, our outstanding spokesman for Christian international relations has been Dr. Ralph E. Diffendorfer, executive secretary of the Division of Foreign Missions of The Board of Missions and Church Extension. No man has given more time to the awakening of Christian consciences in the field of international relations than Dr. Diffendorfer. He will soon retire because of age. His successor must be chosen at a time when his office assumes perhaps the most important status of any position in our great church.

Our international relations must be led by a competent person. Dr. Diffendorfer's work can best be compared with that of our government's secretary of state. The person to do that work must know the world picture and be able to interpret it to us; he must be able to stir public opinion and express Christian conviction at points where decisions will be made.

The Diamond Jubilee In Mexico

CLEMENTINA BUTLER

The audience fills Gante Methodist Church, Mexico City, to overflowing, on the occasion of the 75th anniversary celebration.

Quite some time ago I began to hear about the plans for celebrating the seventy-fifth anniversary of the founding of Methodist work in Mexico. In various ways the hope was expressed that I would go to share their rejoicings. To all such suggestions I replied that I had no idea of so doing.

The next definite thing was at the General Conference in Boston last May when I was handed a pamphlet, published by our church in Mexico, giving a list of the guests expected at the Diamond Jubilee — and my name headed the list! But still I said I was not planning for it. Later, I found that many of those expected did not intend to go, and that no bishop from the northern section of the country was so planning. Also that the Boston University singers, who had been expected, were not to be there. This last, I knew, would be a great disappointment to the music-loving Mexican people, for they had been anticipating a great treat.

As the time drew near for the celebration, I thought how disappointed our Mexican people would be; they had been anticipating a large number of people from the states to share the jubilee celebrations with them, and now it seemed that very few intended to do so. It occurred to me that it might be my duty to go, if it were possible. I came to the conclusion that the money I had been saving to send as a jubilee gift might be of greater value if I used it to make a present to Mexico of my attendance. Therefore, instead of contributing that money through the regular channels, I took my funds and bought a round-trip ticket to Mexico on the fastest plane I could get, for the Mexican Methodists were eagerly expecting me, since I am the only one who had participated in the beginning of the work. And so it proved!

When I went to Mexico with my father in 1873 it took fifteen days of travel, but this time, in 1948, I flew in fifteen hours from Boston to Mexico City! But that difference in transportation time was not so great as the change I found in the work of our church. It was of real interest to the audiences as I related, sometimes in Spanish and sometimes in English, the difficulties which my fath had encountered in transforming this property, which now Trinity Church (formerly a beautiful Francisc monastery and later a theater-circus) into a dignified pl of worship. I had learned Spanish quickly and so was al to serve as my father's interpreter in directing the wo men through the months of labor necessary. I told of t new walls that had to be built, the masonry that had to repaired and the painting and cleaning which had to done to effect the necessary alterations.

Our aim then had been to fill in enough of the op arches to prevent the little congregation we were j gathering from being lost in the huge auditorium; b now, as I came to the jubilee, I found that recently t task had been to remove such partitions in order to ha all the room required for the great audiences of tod We were happy in the early years when we gathered congregation of thirty or forty, but now, Sunday af Sunday, a thousand worshipers fill every seat in th sanctuary.

In the beginning, when there was so much persecuti and misunderstanding in Mexico of the aim of evangeli Christianity, and growth was slow, such an advan would have been beyond our faith. What may we n expect before the completion of the century of Method work in Mexico? Even now plans are on foot to do mo of this enlarging of Trinity Church so as to be able to s eighteen hundred people, all of whom, with the aid of t strong megaphone, will be able to hear the proceedin in any part of the auditorium.

The foresight shown in the purchase of this valua property in the center of the city is abundantly proven the fact that it is used, not only for Methodist servic but also for interdenominational gatherings. It is t largest auditorium available for Protestant services in t whole republic. The Evangelicals in Mexico are n planning to entertain a world convention next Janua and their meetings are to be held in this sanctuary.

decision to go to Mexico at this time was strength- by the finding, among my father's papers, of a letter, November, 1872, from Bishop Simpson, then the of our Missionary Board, appointing my father to go exico to establish the work of The Methodist Church on broad and deep foundations, as he had done in seventeen years before. In this letter of instructions ishop reminded my father that he was to go to preach Gospel, and not to mix in politics — a policy which church has adhered to ever sence. That this policy rs was appreciated was evidenced by the friendly tone vo other letters which had been addressed to my er, John W. Butler, by the then president of the re- c, General Porfirio Diaz.

haps it is this adherence to the preaching of the el that is largely responsible for the amazing growth r church in that country. There are fourteen Method- urches in Mexico City alone, and most of them are upporting. It is indeed heartening to find Methodism exico, after this comparatively short period, admin- ng its own affairs under the direction of their own nal bishop.

vas like getting home to visit the headquarters of our in Gante No. 5, since I had lived there for five years g the time of the reconstruction of the property, and it was the place where my brother John had come y father's aid after his graduation from Boston Uni- y School of Theology, and where he was privileged ntinue for forty-four years to serve our church in co. It was a joy to me to have many people come ay, "Your brother John baptized me."

call at the American Embassy afforded opportunity very pleasant chat with the ambassador, the Hon. er Thurston, who delighted me as he expressed his dence in Mexico's future. My call, due to the fact that ner ambassador was a mutual acquaintance, and that e touch with India interested Mr. Thurston, was fol- l by the arrival at my hotel of a beautiful bouquet of oli, which at this time so glorify the gardens.

Puebla I was the guest of the Palacios sisters, daugh- f Pastor Palacios, once chaplain to the so-called Em- Maximilian, who came out from the Roman Church ccount of his dissatisfaction with its political aims, after ten years of study joined our church, since he l it free of political ambition. His two daughters, of whom have studied in Boston University, one of a brilliant pupil of the late Professor Borden P. e, are now retired and living on a generous pension the government, which is very liberal to its teachers, cordance with their great effort to make the entire n literate. The sisters live in our beautiful building ebla where they conduct a normal course for Chris- students, near but not connected with our boarding l, in which we are able to teach what we desire in ame of religion.

e of the remarkable events of the Diamond Jubilee he dedication of a church at Cocotitla, a beautiful structure appropriate enough in its architecture to to a New England village. The person who inter- me most at this dedication, as she stood beside the bishop, was Sra. Evangelina R. Gonzalez, widow of a former pastor. She has kept that church and the one in Miraflores, a few miles away, alive since the death of her husband five years ago. I felt honored to shake hands with this local preacher, whose face was illumined with joy as she saw this appropriate house of worship dedicated.

As I shook hands with her in farewell, I inquired what she would like to have me send her from the United States. Her answer came promptly, "Nothing but money enough to keep the roof of the little church in Miraflores from falling to pieces."

Miraflores is the second charge on her circuit to which she is appointed by the conference. When I asked how much it would cost, she said that about $700 would save the structure, the only evangelical church in that region, from being destroyed for lack of roof repairs. How I wish I had that $700 to give her!

This is only one instance of the active participation in the work which the women of Mexico are making. Their record as teachers, even under the adjustment necessary because of the laws of the land, is a glorious one.

Naturally, as I heard of the great increase in member- ship, doubling in the last five years, I wanted to know how deeply spiritual was the experience of these new mem- bers. One Sunday I entered the church late and took a seat at the side where I could watch the faces of many of the worshipers. As I entered they were singing, "Jesus, Lover Of My Soul." I noted that while the majority of them had hymnbooks, many were singing the glorious words from memory. I joined them, grateful that memory had kept those precious words in my heart. When the service had ended, I remained for a little while and was deeply impressed by seeing about a score at the altar. And in other parts of the house there were people with bowed heads, some of them with tears in their eyes, finding Trinity Church their Father's House and a place where they could pray.

If you are pessimistic about the progress of the Gospel, go to Mexico and see what God has wrought there in three-quarters of a century. I am reminded of what Presi- dent Benito Jaurez said shortly before his death, to a friend, "Upon the development of Protestantism largely depends the future welfare of the Mexican Republic."

Miss Butler and Dr. Mendoza, Pioneer Methodist Leader, at the Jubilee.

PERSONS

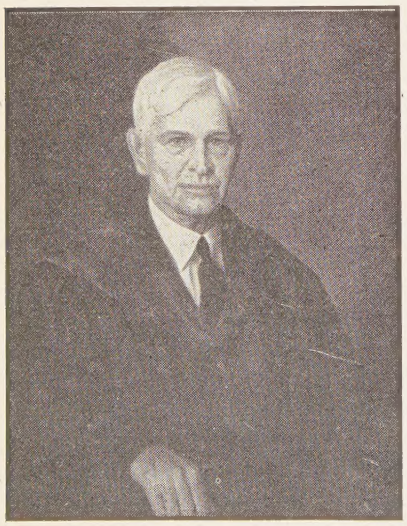
The Rev. Cymbrid Hughes, retired member of the Maine Conference, assisted in the administration of the communion in the Old Tower Methodist Church in Springfield, Vt., on World-wide Communion Sunday. Mr. and Mrs. Hughes had been spending a month there visiting their daughter and son-in-law, Mr. and Mrs. Carl D. Hurd. They have now returned to their home at 125 Wellington Road, Portland, Maine.

Dr. Allen E. Claxton, pastor of Broadway Temple Methodist Church in New York City, addressed the Virginia State Convention of Elementary and Secondary School Teachers and Superintendents at their annual meeting in Staunton, Virginia on Oct. 8th, on the subject "Making Public Education Prophetic."

Mr. S. Huggons Brown of Leigh-on-Sea, England, father of Mrs. T. Arthur Mosley of Eau Gallie, Fla., died at his home on Oct. 1st. He had been a lay preacher in the English Methodist Church for over fifty years. Mrs. Mosley is the wife of a former New England pastor and mother of the Rev. Ronald A. Mosley of Newburyport, Mass.

The Rev. Wilbur C. Ziegler, minister of the Broadway Methodist Church in Lynn, Mass., and an alumnus of Northeastern University, was guest speaker at the chapel exercises conducted by the Northeastern Student Union on Wednesday, Oct. 6th, in the Bacon Memorial Chapel, Boston, on the university's campus.

A Portrait



Bishop Edwin Holt Hughes

Until the end of this month, Doll and Richards, 140 Newbury Street, Boston, has an exhibit of paintings by Dwight Shepler, and the above portrait of Bishop Hughes is included. Dwight Shepler, son of the Rev. and Mrs. Joseph Shepler of Townsend, Mass., says that the portrait is Bishop Hughes as he has known him during the past twenty years.

The Rev. and Mrs. J. W. Barr were tendered a reception on Sept. 18th by the members and friends of the Fairfield and Fairfield Center, Maine, Methodist churches, which they serve, in honor of their 25th wedding anniversary. The vestry was decorated with fall flowers and an appropriate program of music, readings and tableaux was enjoyed. Mr. and Mrs. Barr were assisted in receiving by Mr. and Mrs. Fred Webber, whose 24th wedding anniversary was on Sept. 17th. Mrs. Webber is president of the church's W.S.C.S.

On Sunday, Oct. 24th at 8 p. m., a service of dedication for a new Baldwin organ will be held at the Methodist church in Wilmington, Mass. Mr. Gerald Frazee, formerly of Wilmington and former dean of the American Guild of Organists, will play. Bishop John Wesley Lord, resident in the Boston Area, will speak at the service, after which an informal reception will be held in honor of Bishop and Mrs. Lord. A part of the service will be recorded by radio station WCCM in Lawrence, Mass., and broadcast some time during the following week.

New London, Conn. is showing a fine spirit of brotherhood in the filling of several important city offices. At a recent meeting of the city council, Samuel J. Selleck, a Jew, was elected mayor. At his inaugural ceremonies, the Rev. Oliver W. Bell, pastor of the Methodist church there, offered prayer. The New London Federation of Churches is led by the Rev. A. A. Garvin, a Negro, and Mr. Maurice Goubner, a Jew, is president of the Y.M.C.A. board of directors.

The Rev. Arthur West, associate director of Methodist Information with office at 740 Rush Street, Chicago, Ill., was transferred from the Maine Conference to the St. Louis Conference, Oct. 13th. Mr. West is a native of Missouri and began his ministry in that state. He was received into the New England Southern Conference by transfer from the Missouri Conference in 1936 and into the Maine Conference by transfer from the New England Southern in 1944.

The following is the list of guest preachers scheduled for the Sunday evening services at Trinity Union Methodist Church in Providence, R. I.: Nov. 14th, Bishop John Wesley Lord; Nov. 21st, the Rev. Dr. Walter Van Kirk; Dec. 12th, the Rev. Dale Dutton; Jan. 9th, F. Carlton Booth; Mar. 6th, the Rev. Phillip P. Elliott; Mar. 20th, the Rev. Allen E. Claxton.

Dr. Welthy Honsinger Fisher, New York, widow of Bishop Frederick B. Fisher and currently a free lance author and lecturer, was the speaker at the first fall meeting of the Boston Methodist Social Union on Monday night, Oct. 18th at 6:30 p. m. in Brown Hall, New England Conservatory of Music Building, Huntington Avenue. Dr. Fish who is a widely known author and was for erly a missionary in China under the Me odist Board, has just returned from travel Palestine and the Orient. The preside Lewis G. Curtis of Winchester, presided.

Bishops And Their Sons

COLUMBUS, OHIO — The nation-wide me ing of Methodist leaders here provided opportunity for two bishops to meet th sons who are serving as district superinten ents in widely separated regions. Shown the picture are: left to right, the Rev. Geor Y. Flint, superintendent of the Newark, Ne Jersey, District; Bishop Charles W. Fli resident in the Washington, D. C., Are Bishop J. Ralph Magee of the Chicago Are and the Rev. J. Homer Magee, Great Fal Montana, superintendent of the Glacier Pa District.

New President At Northwestern

EVANSTON, Illinois — Dr. James Rosc Miller has been elected president of Nort western University and will assume office July 1, 1949.

Dr. Miller, dean of Northwestern's Me cal School, will become the twelfth preside of the university, succeeding Franklyn Snyder, president since 1939, who will tire September 1, 1949 at the age of six five in accordance with the university's tirement policy.

Dr. Miller, who was born in Salt Lake C in 1905, received his A.B. degree from t University of Utah in 1925. He studied me cine at Northwestern University Medi School, which awarded him the M.D. deg in 1930 and the M.S. in 1931. He has be a member of the Medical School's teachi staff since 1930 and served as assistant de of the school from 1933 until his appoi ment as dean in 1941. During the war was a Commander in the Medical Corps, S. Navy, in charge of the Section on Inter Medicine of the Professional Division, Bure of Medicine and Surgery, Washington, D.

Dr. Miller will become the second alumn president of Northwestern University. T first alumnus to achieve this honor since university was founded in 1851 was Wal Dill Scott, president emeritus of the univ sity.

: Board of Pensions of The Methodist :h organized for the current quadren- at Chicago on Oct. 12th by electing p Ivan Lee Holt of St. Louis, Mo., presi- naming other officers of the board and ıstituent corporations and amending the vs to conform to recent General Con- :e pension legislation. Bishop Holt suc- Bishop J. Ralph Magee of Chicago who has been president of the board earlier counterpart in the former Meth- Episcopal Church for the past 16 years. ɔnger eligible for membership on the because of being named to the Com- ɔn on World Service and Finance, Bish- agee was given a special vote of thanks s devoted service after he had convened ɔard.

men Plan Membership ve

LUMBUS, Ohio (RNS) — A campaign crease membership of the Women's Di- of Christian Service by 1,000,000 will ınched in the nation's Methodist church- ring January.

liminary plans for the drive were dis- l here at a two-day meeting, designed ɔmote ways and means of accomplishing tives of the organization's four-point, ear program, approved at the annual ng in December.

: membership increase is point number of the program. Other points are: An ıse of 1,000 missionaries and deaconesses; ıcrease of thirty-three and one third per in regular giving for missionary work me and abroad; An education and action am to facilitate other phases of the pro-

ıop and Mrs. Lord Received

t Thursday, October 14th, Governor t F. Bradford received Bishop and Mrs. Wesley Lord at Hayden Memorial Hall ston University. It was an evening of speeches, but it let New England's new ɔ and his wife know that they were ly welcomed to their work in this area. Daniel L. Marsh, president of Boston rsity, was the toastmaster at the ban- and greetings were ably delivered by ev. Raymond Proudfoot of Haverhill, representing the ministers of the area; ev. Vaughn Shedd of Bangor, Maine for the district superintendents, and Bruce McCullough represented the lay- Governor Robert F. Bradford of Mas- etts spoke for the civic community, and alph Timberlake spoke for the other tant churches. Several musical selec- were given by Dr. James R. Houghton, ne, of Boston University.

ıop Lord made a sincere address of ıde to those who had come to express loyalty and then spoke briefly of his for the coming quadrennium. His sin- and conviction were deeply admired by the large audience and New England Methodism knew that they had a leader who was worthy and well qualified to lead them. The graciousness and honest interest in people shown by both Bishop and Mrs. Lord has already captivated New England Methodists and the demonstration last Thursday evening was a successful show of encouraging strength.

Ministers Protest Klan

VALDOSTA, Ga. (RNS) — A resolution protesting recent Ku Klux Klan demonstrations in this South Georgia town was unanimously adopted here by the Valdosta Ministerial Association.

The resolution read in part:

"In view of the fact that the Ku Klux Klan has recently invaded the city of Valdosta on the eve of a state election and has staged a dramatic 'cross-burning' in the open streets of one of our Negro sections with the very obvious intention of creating intimidation and fear, we, the ministers of the Valdosta Ministerial Association, desire to set ourselves publicly on record as emphatically condemning any and all such demonstrations.

"We feel that such occurrences constitute a real threat to democratic liberty and to the peace and decency of this community.

"We therefore call upon all citizens, including our city authorities, to regard such demonstrations in the future as essentially lawless and un-American. The fact that such disgraceful scenes are becoming common in various parts of the state, even to the point of seeking to intimidate our chosen leaders of higher learning, forces upon us the necessity of facing this menace openly and courageously."

Ordered To End Religious Instruction

CHAMPAIGN, Ill. (RNS) — Champaign's school board has been ordered to prohibit all religious instruction in the public schools here and to forbid the use of the state's public school machinery to help enroll pupils in religious classes sponsored by sectarian groups.

The order was issued in Circuit Court, Urbana, Ill., by Judge Grover W. Watson. No reference was made in the order to the released-time program, in which pupils leave school buildings for outside instruction.

In his order, Judge Watson called on the Champaign school board to perform two acts:

(1) "Immediately adopt and enforce rules and regulations prohibiting all instruction in and teaching of religious education in the manner heretofore conducted by said former Champaign School District No. 71 in all public schools within the original School District No. 71 and in all public school houses and buildings in said district when occupied by pupils.

(2) "Prohibit within said original School District No. 71 the use of the state's public school machinery to help enroll pupils in the several religious classes of sectarian groups."

The order was directed against the Champaign unit School District No. 4, which has taken over the territory formerly in District No. 71, which was the defendant in a suit brought by Mrs. Vashti McCollum.

100 Years Of Medicine

Boston University School of Medicine, reproduction of an old wood cut from a report of 1877.

During a two-day Centennial program, (Friday and Saturday, October 22-23) Boston University will honor home of the world's most distinguished leaders in medicine who will gather in Boston to celebrate the 100th anniversary of the founding of the first co-educational school for medical education in the United States. In observance of the establishment of the New England Female Medical College in 1848, and the adoption of the school by Boston University in 1873, the commemorative program will open on Friday afternoon, October 22, at 3:00 p. m., with a medical symposia at the university's Charles Hayden Memorial, 685 Commonwealth Ave., presenting five distinguished doctors who will lecture on their particular fields in the medical world.

As the second feature of the two-day program, Clifton Todd Perkins, Massachusetts Commissioner of Medical Health, will deliver the principal address at the anniversary banquet sponsored by the alumni association of the Boston University School of Medicine on Friday evening, 7:00 p. m., at the Hotel Somerset. The highlight of the celebration will be the convocation program on Friday morning, 10:00 a. m., at Charles Hayden Memorial, when world-renowned doctors will be accorded the university's academic honors. The main address at the convocation program will be delivered by Dr. Raymond B. Allen, president of the University of Washington. The final gathering will be held at the university's school of medicine, 80 East Concord Street, on Saturday morning, Oct. 23rd, with an inspection of teaching and research laboratories at 9:30 a. m., and a clinical program in the auditorium at 10:30 a. m., when faculty members William L. Fleming, Chester S. Feefer, Joseph M. Foley, Reginald H. Smithwic, and Earl R. Loew will discuss present conditions and future developments in their particular fields.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Oct. 31.

WISDOM LITERATURE OF THE BIBLE. PROVERBS 20, 23.

The Wisdom of the Ages

A wise man gave us this saying: "The fear of the Lord is the beginning of wisdom." Religion is the basis of the most enduring wisdom of every age. The Bible gathered up the wisdom of the wise men of the Hebrews and preserved it for us in the wisdom literature. The Book of Proverbs is the chief repository of this wisdom literature.

The Hebrews regarded Solomon as the chief source of their wise sayings. To him were ascribed many of the proverbs. In all, Solomon was credited with three thousand proverbs. Others came from Egyptian wise men and lesser lights like Agur and Lemuel who were given credit for some Hebrew wisdom literature.

The proverbs were aimed at the practical problems of everyday living. Unlike much of our wisdom literature, these Hebrew proverbs were common sense rules of living. There are few words of Hebrew wisdom which cannot be easily understood by ordinary people who are looking for the best ways of life.

The great gems of wisdom which the proverbs have proven to be, are more than copybook maxims. They sink deep into human experience and come up with priceless bits of moral and religious truth.

It has always been the fool who has said in his heart that there is no God. Wise men do not utter such ignorance and such unmixed foolishness as that which is brewed in the mind of the person who denies the existence of God. There is something about true religion which sharpens the intellect. It is in no sense an opiate which dulls the mind unless it is illogical and untrue religion. When it is ignorance about the deepest truths of life, religion becomes a caricature and a menace.

Wisdom and Wine Do Not Mix

There is a foolish and unfounded belief that wine sharpens the mind and tunes up the intellect. It is based on a false interpretation of the effects of liquor drinking. It makes the dumb drinker feel smart and equal to any occasion. He gets a false sense of importance and build up which is utterly baseless.

In fact some of the wisest barbs of wisdom were directed by the wise men of old against liquor drinking. No better description of wine has ever been given than the one in our lesson "Wnie is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." This raises the question of the basic intelligence of anyone who drinks liquor. It is one of the most senseless things in the world to take into one's system something which dulls and finally blacks out intelligence. The results of liquor drinking are too well known to admit of any argument that is likely to prove that wisdom is created by it. Which comes first, — stupidity or drinking?

We are sadly in need of some wise words about liqu drinking at this time. With a liquor bill of over eig billion dollars a year, it begins to look like we need so wisdom in our national life. The income from liqu taxes is not big enough to pay for the ravages of liqu drinking. To tax liquor to support education is somethi that proves the ignorance of educated leaders who swall the arguments that liquor tax is needed. There would quite a sizeable revenue possible from taxing theft murder or any form of total depravity. Why not pass good old "sin tax" and be done with it? Think how ma churches could be supported by such an income. In t language of the man on the street, it is about time for to get wise to ourselves and rate liquor drinking as one the best expressions of inherent, deep rooted, and p sistent ignorance. And as such it is a form of ignoran that is more deadly than most forms of sin. We can't bu a lasting nation out of liquor-drinking people who ta to drink to cancel out their intelligence.

Men of Distinction

We have reached an all time low in some of the liqu advertising that befouls the pages of respectable pape The men of distinction who are shown are chosen fr the ranks of professions which are rated as respectab Their noble faces adorn the pages and give us the i pression that they drank themselves to distinction.

One of the most subversive and subtle forms of adv tising at the present time is that which dulls the conscien and lulls the moral judgment of a nation to sleep. So tractive has liquor drinking been made by the millions dollars spent in dolling it up, that many have ceased look upon the foul aspect of the liquor business. It adds up in the long run to a desire for what a man of G said while governor of Indiana: "The basis of the liqu traffic is Greed, Avarice and the lust for gain." If t profit were taken out of liquor selling, this nation wou dry up almost overnight. The manufacture and sale hard liquor is not a noble self-sacrificing profession whi seeks to serve mankind. It is based entirely upon prof and as a pullman porter once remarked, "Liquor drinki never did nobody no good." He also added that nothi during twenty-five years on the railroad had ever giv him half the trouble that liquor drinking passengers h caused.

We may conclude that wisdom consists in knowing h to live the good life and how to help get it for others. C tainly on this count liquor may be ruled out as foolishn and utter stupidity. Why not get wise to ourselves and st frittering away a noble national and personal heritage liquor drinking. For, "wine is a mocker," and who wa to be deceived in matters of life and death?

A Reply To Dr. Burton, Of Australia

FREDERICK BROWN HARRIS

J. W. Burton, M. A., D. D., of Australia, is a states-
of the kingdom which has no frontiers, a kindling
l of the passion, a sagacious leader of the sons of
ey in the Australasian world. The office of president-
al, from which he has recently stepped, is one of such
rtance and influence and he has exercised it with such
and graces, that here in America we have called him
thodist archbishop. During his visit to the United
s last year he warmed our hearts by his pulpit min-
and charmed us with his engaging personality. He is
ther beloved.

s valedictory address, "Between Two Worlds," de-
d last May to the Australian General Conference in
ey, as printed in pamphlet form and in ZIONS HERALD,
ins much to which in our hearts there is the sound of
at amen. However, the points of common agreement
ot the subject of these comments and are not now
r discussion. We are not sitting in the amen corner
s is written. In this reply to Dr. Burton which ZIONS
LD has graciously asked us to make, we are dealing
with some statements in his address with which we
ntly disagree.

was with shocked surprise that we read pronounce-
s which are given great prominence in the total mes-
to the churches the president-general has served with
conspicuous ability and apostolic devotion. It is be-
we believe that his appraisal of the present world
ion is dangerously erroneous and utterly misleading,
as America is concerned, devoted as she is to world
and international co-operation, that we feel com-
l in the interest of truth and of the relationships in
grave times between the United States and Australia,
ntend with Dr. Burton to his face, even as Paul con-
d with Peter over differences which affected the
e future of the Christian church.

ne things contained in this address, so loaded in favor
e unspeakable Soviet regime, lead us to wonder if,
in America, Dr. Burton might not have spent too
time in listening to a small minority of church lead-
hose idea of cultivating understanding of the Soviet
n is to circulate copies of Jerome Davis' "Back of
t Power." This book, which with euphonious phrases
s up diabolical atrocities, is nothing but a bucket of
wash for a tyranny as odious as Nazi paganism and
paints Stalin with so many haloes that his character
easily be passed by any Methodist conference. That
ous picture does not come, thank God, within cele-
ailing distance of representing the attitude of Amer-
Methodism.

y attempt to rebut the statements which we deem un-
nd unfair must, of course, be confined to sentences,
d of the pages they deserve. Shall we start by saying
t is nothing but an overly simplified fallacy to re-
that the titanic struggle now going on in the world
ween the United States and the Soviet Union. Un-
ately, even Britain and France have inclined at times
to think of themselves as mediators in a two-power struggle. For instance, the battle of Berlin is a fight between an aggressive power and the United Nations, in which respect for agreements, regard for human life and human rights, safeguarding the peace, in short, all the ends for which the international organization was founded, are clearly involved. It is not a struggle between two great powers. It is a struggle between the Soviet tyranny and the free world.

Certainly, it is not a war "between big business, as represented by America, and socialization, as represented by Russia." Of course power always tends to corrupt. And so-called big business in America must always be watched and dealt with when selfishness goes in the direction of monopoly. The reported profits of some corporations seem huge, but we wonder if Dr. Burton knows what a relatively small proportion is left, even in greedy hands, after the federal taxes have been paid. Most of it goes back to the government to be used for the common good, namely, socialization, without personal initiative being strangled. Perhaps he would be surprised if he had the figures as to how much of capitalistic profit goes for pensions and retirement in a system which he declares offers no social security whatever.

We have no defense of malefactors of great wealth, but, after all, it is the resources stored up by the much maligned big business of America which make it possible in this world-shaking crisis for us to defend the liberties of threatened nations. To use the word "socialization" to describe what is going on behind the Iron Curtain is a prostitution of a noble word which represents a goal toward which the free nations are moving. It is a gratuitous insult to America to suggest that big business and greed for wealth are the dominant motives in our progress. Comparing us with a nation under the crushing domination of a handful of atheists in the Kremlin, he ignores the thousands and thousands of Christian business men in America who make their business a part of their religion.

The American churches are the conscience of America, and pulpits from sea to shining sea are continually flaming out against any tendency which is unchristian. And the state listens because the state is not above the church. In Russia, the state church is a puppet. This summer its representatives were kept within Russia and out of Amsterdam, as the chains that bound them were not ecclesiastical, but political.

Had Dr. Burton gone to Russia, instead of coming to America, and had uttered there similar castigations of that government as he now makes of America, he would have been expelled from the country and an international episode made of it. If he had been a Russian, he would have been liquidated. However, all that he says in criticism of America is gladly published in our religious press, as it could be in our secular press. Even now, after delivering this tirade, he would be received with the same

cordiality as he was during his previous visit. Certainly he must know that in America there is no central authority to dictate what is to be printed in the press or what can be said from the platform. Even former members of the government can go about unmolested, making the most inflammatory charges against the policies of their own country.

Knowing the appalling contrast between the rights guaranteed to the humblest in America and the stifling regimentation, with its ubiquitious spy system, as practiced in Russia, the charge that both nations are equally totalitarian is nothing short of ridiculous.

Dr. Burton cries out against the threatened nations of Western Europe banding together to preserve their common liberties. He is aghast at the treaty which pledges pooled military might, should these liberty-loving nations be attacked by an aggressor. Since when, may we ask, has it become an international crime for forces of decency to mobilize all their common resources when attacked by international highwaymen? To contend otherwise is a rather strange attitude from a religious leader of a nation which was glad enough to have the might of the United States say to the Japanese barbarians, when they attempted to invade Australia, "They shall not pass." Our boys died in the Pacific to defend the freedom of Australia, and we were proud to think of a great general of the United States planning from Australian shores the defeat of predatory Japan. Why is that which was a virtue when aggression threatened Australia a vice now, when aggression threatens Western Europe?

Of course, it is a travesty of the Marshall Plan to call it a bribe and a threat. Even the *Manchester Guardian* said: "If this is American imperialism, we can stand even more of it." Is he forgetting so soon that the gates were flung wide open for Russia and her satellites to share the benefits of this most unselfish humanitarian gesture recorded in history? And that it was Russia who vetoed the grand design and who snatched her slave puppets away from the gate they were so eager to enter?

In the face of all that the United States did in bringing the truth to Italy, through letters from millions of her nationalists here, and in sending incredible tons of food to keep that great nation from being starved into submission by Moscow, it is a rather cheap comment to speak of "offering millions of cigarettes for the right kind of a vote." There seems to be revealed in that attitude a moral blind spot as to the catastrophe it would have been if atheistic communism had been forced upon Italy. In a dozen ways America has proved to the world that it has no desire to force its way of life upon other nations. We are proud of the record of a country which is so far from imperialism that after a tutelage in democracy for half a century, gladly gave to the Philippines, when they were ready, their full independence. However, America is determined, no matter what the sacrifice, to hurl all her resources into the fray to see to it that Russia does not put the handcuffs of her slavery on nations who love freedom and who desire to stay free.

The comment as to how many atomic bombs the United States has in reserve is utterly beside the question. Am ica rises in ethical grandeur in her attitude to the aton bomb. The American people have proved that they a morally capable of surrendering the power which t atomic bomb has placed in their hands. As the sole poss sors of this power, we have proved our moral capacity offering to give the bomb away. Let Australia and oth countries never forget, whatever the future holds, that t United States government has offered, and still offers, put the atomic bomb, which cost two billion dollars produce, into secure international keeping. Never befo in all history has the possessor of final and exclusive pow proposed to surrender that power to the common good the world. The one government which has made and s makes that step impossible is the Soviet hierarchy. T Soviets evidently believe in the principle that a respectab law-abiding citizen who has watched brigands attack a sack neighbors must first throw his own most effecti weapon away before he negotiates with the aforesaid br ands, who still have their hands and pockets loaded wi guns. Instead of such comments on the atomic bomb, I Burton's church and all the churches of the world oug to offer thanks to God that it was America who discover atomic bombs, and not Russia.

What Does The Curtain Hide?

We now know enough of Russia, from unimpeachal testimony, to make it more than a mere suspicion that t Iron Curtain is kept down not so much because she ashamed to show her wounds, as because she is ashamed show her hellish concentration camps, which it is e mated hold somewhere between fifteen and twenty m lion people in cruel thraldom — millions of them fro other countries being treated with savage methods wh as slaves they labor against their wills to build a so-ca utopia where all human rights are to be safeguarded. stead of explaining the curtain as a device to hide woun it would be more realistic, from ample evidence that b piled up, to assume that the Kremlin is afraid to let Ru sian people know the levels of life in "bourgeois" countr and to reveal the truth about us, which is kept out of Ru sia by the propagandist lies of that "windy compound distorted echoes."

How significant that Russia has stayed out of the Unit Nations Educational, Scientific and Cultural Organiz tion; yet with 42 nations this organization has made gre progress. But Russia keeps behind her wall because s must control and put the stamp of the hammer and sick on science and art and, in fact, all the processes of thoug To pour the very culture of a people into a political p tern makes the science and the art of the Soviet not ev intellectually respectable.

The day Dr. Burton visited the session of the Unit Nations at Lake Success and listened to responsible re resentatives speaking "carefully and calmly and faci frankly world issues" must have been a day when the sembly was not being regaled with the vituperative bi ingsgate of Vishinsky or being stalled by the vetoes of t grum and grim Gromyko. It is certainly true, as I Burton states, that "The United Nations is based up

ian ethics, mutual understanding, considerateness, y and tolerance." However, it is also true that the Union scorns Christian ethics and has contributed United Nations not one iota of good will or toler- of any kind, except for their own monolithic state. as simply used the United Nations to foster the only she has, that of bringing about chaos, disorder, and tion in every country she does not control. The sus- s often encountered, even in the free countries of e, that America has ulterior motives even in her works is all a part of Russian propaganda.

course, if war breaks out and the U.S.S.R. is the ssor — and in the face of the U.S.A.'s patience and iatory attitude it is an unkind insinuation to suggest he might be the aggressor — it will prove nothing, that Russia has deliberately destroyed the reservoir d will which was here, when to save her own life as forced to be an ally of free nations which she ed, and that she is now willing to risk everything in empt at world domination. Before America will al- at global tragedy, she will resist with every weapon e has and will join with those everywhere who will with her for God's truth against the devil's falsehood. t in the atomic bomb, but in the God of our found- thers, still do we trust. We sing of an America fundamentally true to the faith that has made and preserved us, as a nation — the only power that can save us, and all the glittering fabric our hands have woven, from destruction. The spiritual rebirth which is mankind's only salvation can never be ushered in by politics without ethics, charters without character, machines without morals. We cannot move into any radiant kingdom of our dreams until that kingdom moves into us, and to that we are sure that Dr. Burton will agree.

Come over to America again, our dear Doctor. We fear that you have been looking at us through distorting glasses made in Moscow. Even though we are, as you say, "flushed with material success, emotional and unpredictable, without the poise and balance of some of the more mature people," we will try to be as patient with you as you say you are with "American extravagance in thought and speech, and unexpected changes of front." Here in the national capital we will be happy to show you more of the "almost incredible kindness" you say you found in America. And, above all, in spite of the denials and betrayals of democracy, of which we are conscious and ashamed, but which are all a part of a system where the people rule, we shall try to prove to you that the Washington Monument is as white a national symbol as rises from the trembling earth under any sky in these black days.

Is Overseas Relief Needed This Winter?

Hungry stomachs, cold feet, and broad psycho- cal problems point up the plight of nearly half of tria's children . . . it was 11 o'clock and a group of -odd boys and girls licked the platter clean in bombed-out school of 435 children of workers' ilies. Curlyhaired 11 year old Hans Janu told me t he had eaten in the last twenty-four hours: e porridge for lunch, broth for supper yesterday, eakfast this morning on an apple and bread. . . . ol director Franz Rathmayer said: 'Some of our dren must walk five kilometers to school because e's no transportation and many won't be able to e to school this winter because they have no s.'"

quotation, taken from a dispatch in the *New York* on Sept. 17th from Vienna, Austria, by correspond- rtrude Samuels, contrasts strikingly with reports by rous American travelers in Europe that "people are bad off over there."

might think that the fourth winter of "peace" not find millions still hungry, homeless, and heart- ut elementary economics and detailed reports like e quoted above tell us that three years can only do repairing after six years of destruction. Informed ans know full well why we must send relief sup- o Europe and Asia this winter. But despite this edge on the part of most intelligent Americans, relief agencies report a sharp dip in receipts. Why? , many persons are simply "weary in well doing." a natural reaction to several years of giving for relief. It is natural for us to say: Haven't we done enough? Also, we are somewhat hardened to pictures of suffering in movies, church papers, and printed literature. But natural though these feelings be, they do not erase the brutal fact of widespread suffering nor relieve us from responsibility for continued giving.

Second, many of us say: Isn't government aid reaching these people? Yes, some of them. Again, quoting from the above mentioned dispatch:

> "But it is freely admitted by the United Nations Children's Fund and Austrian officials that tens of thousands of children must go without this winter. An estimated 200,000 children in Austria alone cannot be reached under the program."

These "unreached" children will get aid from private agencies like the Methodist Committee for Overseas Relief or they will go without.

The Methodist Committee for Overseas Relief stretches your relief dollar an incredible distance.

The most clear cut example of how MCOR uses your money is this: For *two dollars* MCOR can purchase twenty-five pounds of special relief cereal made of whole wheat, oats and soybeans. The cereal is rich in vitamins, fats and proteins. These twenty-five pounds contain approximately 40,000 calories, the same number found in many overseas relief parcels selling for $10. The eight dollar difference lies in: Bulk buying and shipping by MCOR, volunteer church personnel and low overhead. Your gift goes farther through your church relief agency. Send cash to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y. Money sent now will go overseas before winter starts.

Thy Woods

Frederick Brown Harris

My country — I love thy starry flag, thy spiritual foundations, thy stirring history and thy storied shrines.

My country — I love thee as a citadel of freedom, the refuge of the downtrodden, the arsenal of democracy, the bulwark against tyranny.

I love thy sentinel rocks, defying the blows of the aeons; thy rippling rills and wide flowing rivers, making glad the fertile soil; thy templed hills clothed in living green, where cattle graze.

So sings a patriotism pure and undefiled. But no paean of ecstatic joy for America's glories could be complete without a topmost note of grateful praise for the forests which shelter and house and temper and protect, and which insure and glorify the treasures of the hills and the plains and the mountains.

The urgent summons of today in the face of a dire menace to our forests is for every true patriot to sing with a new meaning freighted with a passion to prevent and to protect, "I love thy woods." The pertinent question is, do we love "thy woods" enough to guard them, to do our utmost that no evil befalls them? There can be no real consecration without conservation. It is enough to make the angels weep when city trees are murdered for the sake of widened streets and commercial invasion, sentenced to death by the ax of utilitarianism. Would that city fathers loving trees with the rapture of Turner or Ruskin would cry out to those who in the name of progress threaten the loveliness of tree-lined streets, "Woodman, spare that tree!"

But even the sacrilege of the cities pales into insignificance as with terror and horror we behold the yearly holocaust of forest fires. Every year, while school children sing, "I love thy woods," untold numbers of fires roar through the forests of our United States, bringing utter destruction to a total area larger than the Empire State of New York. Standing armies of trees waiting to give their bodies for the habitation of men are burned as martyrs at the stake by human carelessness. Villages and towns are wiped out, wild life perishes in the agonizing inferno from which escape is impossible. Millions of tons of paper will never be processed for press and magazines and books, because there are ashes for beauty in a heartbreaking panorama of scorched ground. Even the beneficent equilibrium of watersheds is upset by these fiery blasts with an irretrievable loss of the good earth.

Who is to blame for this annual national calamity? Not bolts of lightning, not sparks from passing trains, not the perversity of unbalanced minds. These account for but, perhaps, ten per cent of forest fires. Three out of four are lighted by sheer carelessness; they could be prevented if, somehow, indifferent thoughtlessness could be changed to patriotic caution — if all Americans would but mean what they sing in one line of a hymn we all know by heart: "I love thy woods." But while Americans sing that, over 500 forest fires are lighted each day.

Recently there met in the Post Office of the National Capital a large company headed by prominent officials of the government. The occasion marked the mobilization of the vast Postal Army of Uncle Sam to fight this fiery scourge and to dedicate the new cancelling dies as the symbol of their enlistment as fire-fighters. But while the alarm was sounded so impressively there, the smoke of this awful waste was rising that very day from more than thirty fires in the state of Maine alone.

The solemn fact is that each of us is a Prometheus with the gift of fire in his own hands. The question of questions is, with any kind of fire in our hands, including the atomic bomb, what will we do with it?

Fire itself is a neutral force. It can be a sacrament or a scourge. It can serve or slay. The same fire which cooks our food and warms our bodies can destroy our heritage and snatch from us our birthright. A whole nation can be robbed of infinite riches by person whose carelessness takes the bit ou the devouring jaw of fire and sets free undisciplined tongue to wreck a contin Out of dying embers may spring the d of ten thousand trees. A lighted match careless smoker may seal the doom of fl ing timberland and even the lives of t who are caught in the fiery sweep or fight the roaring menace.

No wonder that America is aroused that the trumpets are sounding for a paign of prevention. Like modern Paul veres the voices of the public press, and of radio, and of transportation vehicles perhaps most effective of all, the alarm the prayer on forty million pieces of mail, aghast at what is happening, are pl ing the cause of the imperilled forests.

The solemn summons is upon all to pro these green tents of the Almighty from destruction that wasteth at noontide an midnight. No wonder the plea is also a p er. It was beneath the shadows of trees in the dim yesterdays the Druids worshi and built altars. In the sheltering shad our trees whose leaves are for the healin the nation, shall we too raise an alta dedication, and this our prayer:

"God of all growing things, save us f the hypocrisy of singing 'I love thy wo without a solemn sense of our stewar as protectors of the friendly trees which the benefactors of all the sons of men an the creatures who seek the refuge of spreading branches. From selfish indiffere from culpable carelessness, from though negligence, which may leave noble fo but blackened ruins and on the scor earth the bodies of slain trees, good L deliver us."

And as they listen all the trees of the w will clap their hands. And if the whispe forests join in supplication, as Joyce Ki suggests they do when "they lift their arms to pray," then the trees with the and the beasts, both great and small, will their own Amen and offer their own tion, "Please, make people careful of woods."

Arabs Violate Holy Sites

Jerusalem (RNS) — A protest has filed with the Arab Legion commande the Old City of Jerusalem against the all refusal of Arab forces to permit Jewish shipers to visit synagogues and other sh in the area, including the Wailing Wall.

The protest was registered by the chair of the Consular Truce Commission i rusalem, French Consul General Rene ville, who declared that free access to sites has been among the original truce ditions not observed by Arabs.

According to Neuville, only one par five rabbis has been enabled to visit J shrines under United Nations protection the beginning of the first truce.

Miscellaneous Advertisements

FOR SALE — Two aluminum Communion trays, with fifty glasses. $6.00. Write W. S. Smith, Nobscot, Framingham, Mass.

ORGAN FOR SALE — Removal caused by remodeling. Made by Johnson and Sons, Westfield, Mass. Electric blower included. For information write, First Methodist Church, 41 Exchange St., Milford, Mass.

CHRISTMAS CARDS—Make $50.00 selling 100 boxes of Christmas cards (21 for $1.00). Also Religious, All-Occasion (25 and 50 for $1.00), with name imprinted. FREE SAMPLES. 42 additional items. Prize and Floral Notes on Approval. Write Atlantic Card Company, North Abington, Massachusetts.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

CHURCH FURNITURE — Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalogue and details on request. Redington Co., Dept. 402, Scranton 2, Pa.

FOLDING CHAIRS—Brand new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

A Wide Circuit

V. Reid

Advance

t at dinner recently with an adminis- and a fairly wealthy church member. ıdministrator was seeking funds for a rial hospital overseas; the churchman eason to give, for the memorial was to hood friend and associate.

uld see actual pain on the face of my , the trustee of many years: there d to be some kind of conviction that he l give to this project — but he had been trained to give. Though long an e" and "good" church officer, his phi- y of life — shall we say, his real re- ? — knew no call to give beyond oc- al dollars for the local budget. He not make the mental jump to the .

amiss to say that my brother, in his entury of Methodist membership, had arned the real meaning of the church, ministry, of the church's mission; that l no deep and burning faith that gave motivating philosophy of life in ac- vith the teachings of Him he certainly d as his Master?

etimes we Methodists are wont to smile ently at groups we dub the "smaller — too many of whom are former dists. But in the next breath we ex- vonderment that members of these sects church so much better, and give to ns and philanthropies so much more usly than do we. And when we pon- why," isn't the answer this: that as a ty group, perhaps as a "come-out" they know the reason for the faith theirs; they know the what and the f their church membership; they know heir religious separation, their church, ministry, and their mission are and hey stand for. And because they have — no matter what the faith may be y entail — they have a philosophy of the maintenance and spread of which vill sacrifice if necessary. If our re- cost us nothing in money, or time, or or effort, we will give nothing to in it. It is because of this need for a ting philosophy based upon an under- nd accepted religious faith that I hail *eaching and Teaching Endeavor* of — the first phase of the *Advance for and His Church.*

s is carried out as planned — and there indication that every pastor will take s "last man in the last pew" — Meth- eople should thereafter understand and on their understanding of Our Faith, urch, Our Ministry, and Our Mission. *dvance* will call upon every pastor to ne essentials of his faith; then, through g and preaching, instruct all Method- what they should have learned before the church! Then there must be added commitment and consecration, by pastors and people, to the carrying out of the true motives of the Christian faith.

And I predict that if through the *Preaching and Teaching Endeavor* thousands of Methodist people gain this new understanding and commitment, the financial objectives of the *Advance* program will be reached with a minimum of effort. If the faith is known, the church's mission understood, and life consecrated to the Christian way, the causes of missions and of relief and of rehabilitation and of service will be supported for motives higher than keeping up with Dr. Jones' church, or reducing income taxes, or dismissing a persistent treasurer.

It may even be possible that my trustee-friend may yet assist my administrator-friend in building that hospital in the Orient.

A More Adequate Pension Support
Has Begun For Our Retired Preachers
With Our New Pension Plan Started

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Catholic Attends Protestant Celebration

BERLIN (RNS) — Leading German and foreign churchmen attended celebrations in Bethel, British occupation zone, commemorating the 100th anniversary of the Inner Mission (Protestant) in Germany.

The German delegates included Bishop Theophil Wurm of Stuttgart, Bishop Hans Lilje of Hanover, and Bishop Otto Dibelius of Berlin. Also present were a number of prominent state officials and representatives of public welfare organizations.

A feature of the celebrations was the attendance of the Most Rev. Lorenz Jaeger, Roman Catholic Archbishop of Paderborn, who brought greetings on behalf of Caritas, German Catholic relief agency.

Among foreign churchmen participating were Dr. E. Theodore Bachman, chief of Evangelical Affairs under the Religious Affairs Branch of the American military government in Germany; Chaplain Marcel Sturm, attached to the French military government; and Dean Halfdan Hoegsbro, of the Swedish Lutheran Church.

Conference On Social Action

Auspices of
Board of Education, Commission on Social Ethics, Woman's Society of Christian Service, Methodist Federation of Social Service, and Board of Missions of the New England Conference

FRIDAY, OCTOBER 29

2:00 Opening Worship Service

2:15 Preliminary remarks by the presiding chairman, Dr. Edgar Sheffield Brightman, Boston University

2:30 Address: "The Contemporary World in Review," Mr. Erwin D. Canham, editor, *The Christian Science Monitor*
Followed by a question period

4:00 Address: "Methodism's Answer to the World Crisis," Miss Doris P. Dennison, General Board of Education
Followed by discussion

6:00 Dinner

7:30 Address: "The Christian Basis for World Citizenship," Professor Henry J. Cadbury, Harvard Divinity School
Followed by a question period

8:30 Discussion Groups
Based on the addresses heard during the afternoon and evening.

SATURDAY, OCTOBER 30

9:30 Morning Devotions

9:45 Presentation of literature and resource materials.

10:00 Address: "Making the Local Church Social Action and Peace Committee An Effective Force," Dr. Allen Knight Chalmers, Boston University School of Theology
Followed by discussion

12:30 Luncheon

1:15 Closing Assembly and Summary by the presiding chairman, Dr. Brightman

2:00 Adjournment.

Airmail From Europe

The following letter was written in Prague, Czechoslovakia by the Rev. Dr. Charles F. Boss, Jr., and mailed on September 5th in Frankfurt, Germany. Dr. Boss is executive secretary of the Commission on World Peace of The Methodist Church.

By plane the transition from Yugoslavia to Praha is swift; by culture, costume, climate, and the cosmopolitan mixture of creedal, racial, tribal, and political life, the transition is *not* so simple.

Praha is the Czech name of a city of beauty, scholarship, and Protestant tradition. John Huss, forerunner of the Reformation, left stones and shrines sacred in the hearts of a devout people. Here in Czechoslovakia are Moravians whose way of life and peace of heart stirred in John Wesley thoughts and emotions to warm his heart in the knowledge and certainty of God.

Humble centers of devout believers and stately steeples touching the sky from lofty hilltops symbolize the height and depth of religious expression, both Catholic and Protestant. The majority of "souls" are Catholic. The National Czech Church is formed of dissenting Roman Catholics who give "the communion in both kinds" (i.e., bread and wine) to laity and clergy alike, and whose priests marry. The Evangelical Church of the Czech Brethren is the next largest group and with the Methodists, Congregationalists, and others constitute about fifteen percent of the population.

Both district superintendents, Dr. Joseph Bartak and Dr. V. Vancura, met me at the city air station upon my arrival and took me to my hotel where, during late afternoon lunch, we discussed our program and made plans for carrying it through. The Rev. Embree Hoss Blackard of Gastonia, North Carolina, and the Rev. John Owen Smith of Greenville, South Carolina, arrived in a few hours, and we discussed general orientation to problems in Czechoslovakia, making plans for visitation to the most important of the historic John Huss and other Protestant interests for a half day.

I made special preparation for a conference with Dr. Vladiems Eckard, Section Head for Religious Affairs in the new Czech government. While some basic considerations will need to await my final summary and analysis, it is of interest to report now on the possibilities of religious freedom in Czechoslovakia. This is possible because of the frankness and fairness of Mr. Eckard in the two hours and twenty minutes we had together.

The new constitution makes definite provision for freedom of religion for all groups, large or small. Further, all groups will be recognized as valid participants in whatever plan of state support is provided for such churches as heretofore have received church aid. Here a very important position has been taken, namely, that no church *not* receiving state aid now will be forced to accept it if it desires not to do so, but prefers to continue on the basis of voluntary contributions. Furthermore, churches heretofore receiving aid will be free to choose a voluntary plan of church support if any church so desires. The new regime desires the free functioning of churches in the matter of *religion* and the free expression of the conscience of individuals in the general cultural life of the nation. It looks with disfavor upon the organizational activity of church bodies — denominations and sects — in political affairs. It favors state aid for churches not only as payment for the keeping of the records of birth, marriages, and deaths for the state, as in the past, but in a full recognition of the cultural and social significance of the church in the creation of a socialist state. What trends will grow out of new policies? How permanent will policies be in future practice? What is the significance of the choices now facing Czechoslovakian churches, and what momentous decisions will they make?

Last year I preached in Centrale Methodist Church and in St. Martin's-in-the-Wall. By a process difficult to interpret the 11 o'clock morning service at St. Martin's-in-the-Wall has been taken out of the hands of the Methodists, where responsibility had been lodged for many years, and turned over to the Evangelical Church of Czech Brethren.

On Sunday evening of August 29th, I went to the Congregational Church of Praha with Dr. Bartak in order to further the ecumenical interest. This church has the largest Sunday evening congregation in Praha and actually had some 300 to 350 persons present on this evening. As we entered, Dr. Bartak turned and said, "You are a most fortunate man. You can meet Dr. Urbanek who is undoubtedly the most significant religious figure in Czechoslovakia. Dr. Urbanek is not a professor type, but is a great pastor and preacher. Although the Masaryks are connected v the Evangelical Church of Czech Breth he has been called upon to conduct funeral services for all of the Masaryks, cluding the father who was President of Republic, and the son, buried not so m weeks ago."

Following introductions, Dr. Bartak s "You are doubly honored for what Dr. banek has just been saying in Czech is he is inviting you to preach the sermon the evening." This I did, emphasizing nature and function of love which disi grates walls which divide men, and wh can tear away even iron curtains. The fail of most peace-making is not due to lack facts, but to lack of love; not due to lack *desire* for peace, but lack of attitudes of c ciliation as a setting in which the princ of love, i.e., co-operation for the comm good, can be hammered into practical plications. I think *everyone* in the congre tion came to speak and to shake hands at close of the service — with the exceptior one man. Indeed, these people were so sin and enthusiastic that for the next twe four hours the thumb on my right hand as though it had been dislocated. One i likely to forget Dr. Frantisek Urbanek his congregation.

I am impressed by the deep-lying fr ships the United States *still* has in the Eas and Southeastern European countries. having been in them last year and this, *not* surprised that they find difficulty in derstanding our "democratic" policies a titudes with respect to their nations. Th not to say that they do not recognize tensions and the implications for the fu It is rather that they question the used to guarantee a future of freedom peace. But I shall have to make a full litical and religious digest when I have c pleted observations and study of the situation.

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These Cod Liver Oil Concentrate tablets combine the valuable vitamins of Cod Liver Oil — Vitamin A, and Vitamin D — with Corpralated Iron.

They are an effective tonic.

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Director Of Four-Year Advance

Columbus, Ohio — The election of Rev. Dr. E. Harold Mohn of Warren, O as executive director of the new quadren plan of The Methodist Church — "The vance for Christ and His Church," was nounced here Oct. 8th by Bishop Will C. Martin of Dallas, Texas, chairman of Advance committee.

Called to the leadership of the new m ment from the pastorate of one of the lar Methodist congregations in the state, Church in Warren, Dr. Mohn will ass his responsibilities as executive director mediately and will in the near future national headquarters of the Advance at Rush Street, Chicago.

The Advance program has a two-fold pose: to deepen the faith and spiritual of Methodism's eight and a half million m bers through a world-wide teaching preaching mission and to promote an

crease in giving to missions and over-
elief.

announcing the selection of the new di-
, Bishop Martin said: "It gives to all of
o have leadership responsibility for this
nce a sense of confidence in its success
ving as executive director a man of
widely recognized ability as a creative
izer."

Mohn was named to the post, Bishop
n said, because of "his enthusiastic com-
ent to the cause of world evangelization
is ability to formulate a program of ac-
and secure the co-operation of others in
ng it to a successful conclusion."

native of Ohio, Dr. Mohn has served
er 30 years in that state as a minister
ethodist churches, including a six-year
s superintendent of the Canton District.
as a chaplain in the U. S. Army in
l War I. His appointments have in-
l churches in Kinsman, South Euclid,
n and Wooster. He has been pastor of
arren church, which has a membership
0, since 1943.

new director is a graduate of Ohio
yan University and Boston University
l of Theology. He also did post-gradu-
ork at Boston University and the Uni-
of Jena in Germany. Ohio Wesleyan
ed him with the doctorate in divinity.

Mohn is a member of the Board of
ns and Church Extension, president of
ard of trustees of the Elyria Home for
ged, Elyria, Ohio, and a trustee of Ohio
yan.

Mohn is the former Edith Frances
r. The Mohns have two married
ters.

ration Advanced

ration of church and state was ma-
advanced through a Supreme Court
n which received support from the
can Civil Liberties Union when origi-
ppealed, the organization disclosed in
ual report, published last week.

highly controversial "separation" issue
ated public discussion everywhere and
porters were heartened when the
voided religious instruction in public
buildings, and by implication barred
of public school time for such in-
n outside school buildings, the ACLU
found.

her tests will be needed to clear up
rt's intent in view of the varied in-
tions put upon it," the report said,
parently public support only of such
to religious schools as are common
schools will be sanctioned, and the
vill participate in these appeals, also."

narizing the state of civil rights gen-
he report declared: "Speculation as to
are course of American liberties in
rtain an era is obviously risky.

role of advocates of the principles
Bill of Rights without compromise or
favoritism, is more essential than ever to the preservation and extension of democratic liberties. It is to that formidable challenge that the union will continue to devote its efforts to the limit of its abilities."

School authorities in Newark and New York City raised an issue attracting national attention when they withdrew subscriptions to the *Nation,* weekly liberal magazine, after it had published a series of articles on the policies of the Roman Catholic Church affecting the public interest. The union joined many other agencies in opposing the action of both school boards, urging revocation of the ban on the ground that submission to pressure, or regard for offense to some group would result in banning many publications.

Aid to private religious schools continued to crop out as an issue in several states. In New York a taxpayer's effort to enjoin the use of state funds to aid a Jesuit college failed on the technical ground that a taxpayer's suit is not the proper remedy. New York State funds were also drawn upon to build dormitories for Yeshiva College, a Jewish religious institution, an action challenged as unlawful by the union in unavailing protests to the State Commissioner of Housing and to Governor Dewey. Possible court action is under examination.

In addition to giving actual civil liberties "balance sheets" on religious, racial, labor and other issues, separate sections of the ACLU report are devoted to summarizing developments during the 12 month period on "The Loyalty Program," "Un-American Activities," "Labor's Rights," "Freedom of Speech and Press" and other ACLU objectives.

Present officers of the American Civil Liberties Union, which was organized in 1920 as a national non-partisan organization defending the Bill of Rights for all, without distinction or compromise, are: Edward A. Ross of the University of Wisconsin, national chairman; Pearl S. Buck, Dean Lloyd K. Garrison, Frank P. Graham, the Rev. E. L. Parsons, vice-chairmen, national committee; Dr. John Haynes Holmes, chairman, board of directors; Whitney North Seymour, and Professor Walter Gellhorn, vice-chairman; Roger N. Baldwin, director.

Although its latest report, "Our Uncertain Liberties" bears an August dateline, printing difficulties beyond ACLU control delayed its publication until now. Single copies are obtainable at 25 cents, or quantities of twenty-five or more at 20 cents apiece through American Civil Liberties Union, 170 Fifth Avenue, New York. Public libraries, and many private organizational libraries throughout the country will receive copies for their files.

German Methodists

FRANKFURT (RNS) — Delegates from all parts of Germany assembled here for sessions of the German Methodist Conference. Foreign visitors included Bishop Arthur J. Moore, of Atlanta, Ga., president of the Board of Missions and Church Extension of The Methodist Church in the United States.

Discussions were expected to center mainly on plans for rebuilding Methodist churches destroyed during the war. The conference was also scheduled to consider enlarging the Methodist seminary at Frankfurt. Plans call for increasing the enrollment of foreign students, thus giving the seminary a "more international character."

Bishop Moore arrived in Frankfurt after having spent some time in Berlin discussing church rehabilitation problems in Germany with American Commander General Lucius D. Clay, and several top-ranking German church leaders.

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Merely a Matter of Mathematics

One of the famous sayings of Immanuel Kant which is often quoted today is to the effect that a good way to judge of the quality of some act which we are contemplating is to ask ourselves what the effect would be if everybody did it.

We may, for instance, feel that our favorite political candidate is certain to be elected and so we "won't bother to vote." Multiply such an act by the number of voters in the country and it takes on a serious implication.

A woman who has spent most of the summer in her suburban home tells of an interesting instance where a bit of multiplication resulted in the correction of an unpleasant daily occurrence. Her children, along with those of several families in the neighborhood, spent a great deal of time in a near-by playground. When the mothers wanted their children to come home for some reason, and if that time, such as the lunch hour, was the same in all homes, a chorus of "Johnny — Tommy — Billy" etc. could be heard for some distance. It was not very pleasant.

One of the mothers began using a small whistle which her child at once recognized as his call. Another mother thought that was a good idea and used a little bell. Still another played a few notes on a harmonica.

Laughingly the mother who told about it said, "We really have quite a neighborhood orchestra which is a great improvement over our shrill voices."

In our homes a few steps will take us to the room where the person is with whom we wish to speak. A cord attached to a small bell can be used to call a person who is up stairs. Don't shout. It is too much work, and too harsh on the ears of those who must hear us.

The multiplication table used in our club work will show us that, if every member was a few minutes late and slipped into a back seat, the club would suffer what is known as a "club slump."

Regulating our daily conduct in accordance with Kant's rule will soon show us that, no matter how restricted we may feel our sphere to be, there is a definite influence radiating from us to those around us.

"Go make thy garden fair as thou canst,
Thou workest never alone.
Perhaps he whose plot is next to thine
May see it and mend his own."

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32 Regional Meetings

The Division of the Local Church of the General Board of Education will be represented at each of the forthcoming 32 regional missionary meetings sponsored by the Foreign Missions Conference of North America, it has been announced by Dr. J. Q. Schisler, executive secretary of the division. The meetings will be held during October and November.

Plans have been completed whereby 23 American denominations will hold simultaneous meetings in the 32 cities chosen for that purpose. They will not be union or interdenominational meetings, except in each case a great united night mass meeting will be held. Only The Methodist Church and the Protestant Episcopal Church will have gatherings in all of the cities, it was said.

While the meetings will be primarily missionary in character, periods have been reserved on the programs for the presentation of the Quadrennial Church School Goals and Emphases included in the Quadrennial Advance program, For Christ and His Church, launched by the last General Conference. Heading the list are a church school membership goal of 7,000,000 and the winning of 1,000,000 church members through the church school by 1952.

Times and places of the meetings and the Local Church Division representatives as announced by Dr. Schisler, are as follows:

October 19-20 — Boston, Bishop Lewis O. Hartman; Detroit, Dr. Alva I. Cox, executive secretary, Northeast Ohio Conference board of education; Charlotte, Dr. Lester Rumble, superintendent of Atlanta West District, Atlanta, Georgia.

October 21-22 — Albany, Bishop Hartman; Chicago, Bishop W. T. Watkins of the Louisville Area; Richmond, Dr. J. Callaway Robertson, superintendent, Alexandria, Virginia, District.

October 26-27 — Rochester, Bishop Hartman; Milwaukee, Dr. James M. Buxton, superintendent, Milwaukee District.

October 28-29 — Harrisburg, Pennsylvania, Bishop Hartman; Minneapolis, Dr. Buxton; Jackson, Mississippi, Dr. John L. Ferguson, pastor, Belmont Church, Nashville.

October 31-November 1 — Des Moines, Dr. Buxton.

November 3-4 — Birmingham, Dr. Rumble.

November 4-5 — Washington, D. C., Bishop Hartman; Seattle, the Rev. Elwin H. Scheyer, executive secretary, Pacific Northwest Conference board of education.

November 5-6 — Nashville, Dr. Schisler.

November 8-9 — Denver, Dr. Edward R. Bartlett, missionary to Africa from Central Kansas Conference; Oklahoma City, Bishop Charles C. Selecman; Portland, Oregon, the Rev. Walter Towner, director, department of general church school work, General Board of Education.

November 9-10 — Pittsburgh, Bishop H man.

November 11-12 — Cleveland, Bis Marshall R. Reed of the Detroit Area; I coln, Nebraska, Bishop Selecman; Dallas, Rev. M. Leo Rippy, director, adult dep ment, General Board of Education; Fre Mr. Towner.

November 15-16 — Houston, Bishop Se man.

November 16-17 — Indianapolis, Dr. M rill B. McFall, pastor, First Church Blo ington, Indiana; Kansas City, Missouri, Rev. Paul V. Galloway, pastor, Cen Church, Fayetteville, Arkansas; San Fr cisco, Mr. Towner.

November 18-19 — Louisville, Bisho Ralph Magee of the Chicago Area; St. Lo Dr. W. McFerrin Stowe of the General Bo staff; Atlanta, Dr. Lee F. Tutt pastor, Cen Church, Asheville, North Carolina; Los geles, Mr. Towner.

Getting a Kick Out Of Life

William L. Stidger

I have a friend who deals in prec jewels in New York City. We call him "Count" because he is so immacula dressed, always wearing a cutaway at ness; is gentle, cultured, and poised. He like a character from an English drama, he knows his jewels, and he also loves the

One morning when I had nothing I went into his shop to see some precious stones, an adventure he had bee viting me to have for many weeks.

He took me back into his private got out a tray of his finest diamonds, of them worth hundreds of thousand dollars, and let me handle them, just I owned them. They sparkled like drops under the morning sunlight. It w hilarious adventure for a poor preache have, handling all of those jewels. Ther pulled out a second tray and showed me which looked cheap, dull, and lusterles turned indifferently from that tray say "Those are not as interesting as the diamo They don't seem to have any sheen, spa or luster."

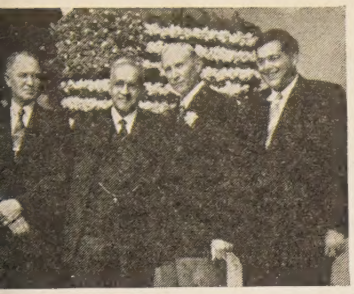
His eyes twinkled as if he were playi trick on me, and he replied, "Oh hav they any beauty? Just watch."

Then he took a lusterless opal in his h closed his fist over it, held it in the wa of his clasped hand for a few seconds, op his hand and held it up to me. Much to astonished delight that opal was glowing a beautiful radiance.

"What have you done to it?" I asked.

"It is what we call a sympathetic jew needs the warm grip of a human hand to make it glow and leap with light, an bring out all of its wonderful beauty. is with many human beings. They need warm hand clasp of friendship and affe to bring out the best in them — the sp and brilliance."

Mr. Osborne's Guatemala Vacation



to right are Agricultural Attache Quate, Mr. Osborne, Ambassador n Jackson Kyle, (now resigned to n to the U. S. as Dean of Texas ersity) and Dr. Melville E. Osborne Consul and Administration Director of the American Embassy.

an absence of three months, the Rev. e E. Osborne, pastor of the Quarry Methodist Church, Fall River, Mass., d in September after having traveled 0,000 miles. The purpose of the trip visit his son, Dr. Melville E. Osborne, and administration director of the an Embassy in Guatemala City, Guate-

emala has 42,456 square miles, and nate it is rightly called "The Land of Spring." Although geographically lo- n the tropics, the average temperature ne seventies. The year is divided into y and rainy seasons, the first, from o May, and the second, from May h Oct. There are mountain ranges 3,000 foot peaks, canyons 2,000 feet plains and deserts, lowlands and pla- great rivers and tiny streams, lakes, lls, thermal springs, both an Atlantic acific seaboard, thirty volcanos, and of earthquakes. Then add to this na- surrounding all varieties of flowers, nd foliage, butterflies and birds, and ust admit that God has been more us to this people in His gifts of na- wealth and beauty than to most peo-

Bananas, carnations and other rare fruits and flowers can be purchased at less than five cents per dozen. His son writes, in a letter Mr. Osborne received since his return: "After I left you at Tela, Honduras, I found that at Puerto Barrios, Guatemala, they were giving away large stems of bananas. I shipped one to Guatemala City for 25 cents, and will have over 250 bananas at home now for that cost. I also brought home a sack of coconuts which you remember we enjoyed so much as they fell by the dozens from the coconut grove near our house. I am sorry you could not have some of the coconut ice cream I made when I got home." Many tropical fruits that Mr. Osborne was fond of in India, he had the opportunity of enjoying during his visit; such as mangoes, guavas, laquats, pummellos, tamberines, papias, etc., besides grapefruit, oranges, lemons, which he took off the trees.

Against this gorgeous background of natural resources, the people seem to be strongly indolent and backward. The women seem to be the great burden bearers and hard workers of the land. The original inhabitants, the American Indian, the Ladino or the mixture of Spanish and Indian, find the women carrying or rather balancing heavy loads weighing from 100 to 125 pounds on their heads, of fruit, vegetables, and live stock, while nursing a baby as they walk to market, carrying another on their backs, and leading others by the hand, and at the same time shooing larger pigs and goats on in front. The men do the riding and driving on horses or ponies and in bullock carts. Never did he see a woman riding, but always walking by the side of the man riding the pony. It is quite evident that the women there "use their heads" more than the women do in the States.

Against this, the social life of the white man and the colonists is altogether separated in interest and concern from the natives of the poorer class. Their social life is made up of frequent cocktail parties for the sole purpose of keeping together and getting acquainted. A social register is kept at the embassy on which it is very hard to get and which is for only the colonists and their friends, but once on, you are never overlooked at any of the social functions. Through his son, Mr. Osborne found himself invited to every social event from the ambassador down to the lesser satellites. He attended so many parties where usually the same people met, that "I told them it reminded me of the old fashioned revival meetings where the same saints and sinners met every night. I discovered that Ambassador Kyle himself was a Methodist, and we 'drank' together as at a Methodist Love Feast."

"I preached in the only Union Protestant Church in the city, and sang for them. This church is attended by the American colonists, and I found most of those whom I met at the weekly gatherings present. I saw a bull fight and was disappointed, but I also saw the South American soccer team win a hard fought game."

"In spite of the wonders of the trip, I am glad to be back in the States again. If one really wants to appreciate this great country, the best way is to get away from it for a while:

'Let him who will, go wander
To distant towns to live
Of some things I am fonder
Than all they have to give.
The gold of distant places
Could not repay me quite
For those familiar faces
That keep the home town bright.'"

Pension Plan For Lay Employees

CHICAGO — Acting on instructions from the last General Conference, the Board of Pensions of The Methodist Church has set up in the office of the Illinois Corporation here at 740 Rush Street a division to be known as the Lay Employees Pension Fund, according to an announcement made by Dr. T. A. Stafford, executive secretary of the board.

Through the medium of this new division it will be possible for individual Methodist churches to provide old-age annuities for office secretaries, organists, janitors and other salaried persons. Pastors and assistant pastors are not eligible because they are covered under a pension plan for ministers.

Methodist institutions and organizations can also use this new division for the same purpose, Dr. Stafford pointed out. In order to be eligible for participation, an institution or organization must be listed in the directory of the current yearbook of a Methodist Annual Conference in the United States or in the directory of the current Book of Discipline of The Methodist Church.

The basic contribution required under the plan is the equivalent of three per cent of salary to be paid by the employee and six per cent to be paid by the participating employer. Remittances will be made to the Board of Pensions annually.

In a comprehensive booklet prepared by the Board of Pensions, the plan is outlined in detail and tables are given to illustrate the prospective pensions to be expected after selected periods of service.

Harmon W. Brown of Mitchell, S. D., is the new superintendent of the Lay Employees Pension Fund. He has recently been connected with the New York Life Insurance Company and has had previous business experience as the treasurer of Dakota Wesleyan University.

All communications regarding the plan, terms of entry, etc., should be addressed to Harmon W. Brown, Lay Employees Pension Fund, 740 Rush Street, Chicago 11, Illinois.

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Henry Wallace Urges Full Separation of Church and State

Basic Way To Safeguard All Religious Freedoms, He Says; Condems Spirit of "Holy War"

New York — Standing firmly on the democratic principle of complete separation of church and state, Henry A. Wallace, Progressive Party candidate for President, pointedly is warning Americans throughout the nation that it is the fundamental step toward preservation of our religious freedom.

It is noteworthy that the Progressive Party is the only political party in the nation which has incorporated this demand in its platform pledges.

To strengthen this separation of church and state, which in recent years has shown signs of weakening, Mr. Wallace has committed himself to four major points: protection of traditional American secular education; use of public funds for public schools only and not for sectarian institutions; ending of diplomatic relations with the head of any religious body; opposition to any attempt to involve America in a holy war.

Confident that this program has the support of the overwhelming majority of the American people, the Progressive Party is urging all voters to support its fight for peace, its demands that the United Nations be made stronger, its proposals that negotiations be resumed with Russia, its efforts to repeal peacetime draft laws and end peacetime armament building.

Readers are urged to send contributions to enable Mr. Wallace to reach the entire nation with this program by radio and through literature. The coupon below is provided for your convenience. — Advertisement

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Devil Scoffer

Annapolis, Md. (RNS) — Alexander W. Andrews, 64-year-old former Sunday school teacher who recently asserted his disbelief in the existence of the devil, is a regular churchgoer once more.

His attendance was interrupted for a time after he took part in a public debate to prove that the devil and hell are mythical. Together with his wife, he left the Centenary Methodist Church at Shadyside, where he had taught a Bible class for 20 years. Later, however, Mr. and Mrs. Andrews started attending the Cedar Grove Methodist Church, six miles from Shadyside.

"I'm not an atheist," he said, "but I'm not a hyprocrite either. I don't think we should attend a church where the pastor's ideas are not the same as ours."

Andrews' bout over the devil got started last July when, irked with "hell-and-devil ministers" he bought an ad in a daily newspaper here and challenged clergymen to prove the existence of Satan.

Replies poured in and Andrews purchased time on a local radio station for a debate with four of the churchmen. The argument waxed so hot that Andrews and his adversaries were still insistently proclaiming their views half an hour after the program went off the air.

"Men are the only devils," was Andrews' view. "God has the power needed to punish wrong doing. He needs no assistance in the form of a devil or a place of eternal torture. The breaking of His eternal laws brings its own punishment."

Andrews' opinions on the subject were countered by the clergymen who debated with him. One of them offered in rebuttal the fact that the Bible "repeatedly refers to Satan in no uncertain terms."

"I wouldn't want to say who won the debate," Andrews said after he returned to his duties as a Southern Maryland hotel keeper.

"But I've heard from hundreds of people. What pleased me about the whole thing is that I don't seem to have hurt anybody's feelings."

Honors At Northeastern

At the campus convocation in observance of Northeastern University's fiftieth anniversary on Oct. 2nd, honorary degrees were awarded to 13 leaders in education, science, arts and letters.

Honorary LL.D. degrees were presented to the principal speakers at the anniversary exercises: James B. Conant, president of Harvard; Raymond Walters, president of the University of Cincinnati; and Clarence B. Randall, vice-president of Inland Steel Company. The degree from Northeastern was Dr. Conant's 25th honorary degree award.

Others honored were: Mary Ellen Chase, professor of English Literature, Smith College, Litt.D.; Robert G. Dodge, lawyer and chairman of the Northeastern University Corporation, LL.D.; Luis de Florez, consu engineer and inventor, Eng.D.; Bernar DeVoto, author, Litt.D.; Edwin R. Gilli professor of chemical engineering at M. I Eng. D.; John P. Higgins, chief justice o Superior Court of Massachusetts, LL Percy L. Julian, director of research manager of fine chemicals for the Gli Company, Sc.D.; Edmund W. Sinnott, p dent of the American Association for Advancement of Science, Sc.D.; Josep Spang, Jr., president of Gillette Safety R Company, LL.D.; Thomas W. Swan, j of the United States Circuit Court of peals, 2nd district, LL.D.

Green Mountain

Green Mountain Junior College for wo at Poultney, Vt., the newest and one o most flourishing of Methodist-affiliated cational institutions, is beginning its year under conditions unusually propit Not only are the dormitories filled to capa but the late summer announcement of new courses has brought in a large nu of inquiries and applications from stud parents, and high school officials pertai to 1949-50 enrollment. Dr. Howard C. ley, president, has expressed great plea over not only the number of current e lees, but also the high type of young wo who continue to prefer the junior co concept of education.

Since the fall of 1943, when the sc ceased to be co-educational and the pre limitation to young women became effec Green Mountain has continued to elevat standards for admission, scholarship, con and graduation. Today, the general ed tion courses offered at the college find r acceptance for credit at leading standard f year colleges, universities, and professi schools, while the special vocational sub such as business, secretarial, medical s tarial, merchandising-retailing, as well as college's notable fine arts and music dep ments, demonstrate increasingly their c petence to fit young women graduates successful careers.

Three of the five new courses being i ated this year at Green Mountain are in category of vocational career tutelage, though also designed for transfer credit. Ehirley Brown, of Onset, Mass., has joi the faculty and in addition to teaching sp and business English, will introduce a course in radio writing. Mrs. Brown also teach a new course in advertising layout,

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ng art factors and co-ordinating with ege's art department.

ge H. Paul, until recently a colonel in ny Air Force, is head of the new de- nt of journalism at the college. This nent will fulfill a wish long-held by officials, and will meet the needs of oung women who in recent years have he college to add courses in newspaper Mr. Paul, who prior to Pearl Harbor r twenty-five years an active news- an, has set up a two-year comprehen- ajor course in practical newspaper ninimizing theory and generalized ed- , intended to prepare young women nd successfully hold actual newspaper er graduation. In addition to instruct- newspaper writing and editing, Mr. as been appointed business manager college, succeeding Fred W. Barrett signed due to ill health but who re- trustee of the college.

Rev. Milton M. Lavery, pastor of the y Methodist Church, will introduce full-year course intended to combine l phases of ethics, philosophy and re- adapted particularly for a junior col- ne title of the first semester course will ntemporary Moral Issues," including emphasis in factors of marriage and elations and divorce causes. For the semester, he will teach along the of "Paths of Living," likewise using philosophy and Christian religion as nd dealing with the intricate problems ce.

unce Conviction Of t Evader

York (RNS) — A protest against the on of 19-year-old Ralph E. Cook, d, Me., pre-divinity student who was ed to two years in prison for refusing ter for the draft, was made here by owship of Reconciliation.

hurried conviction and severe sen- the fellowship said, "serve to remind of how evil a thing is conscription nic and bacterial war. It will move we believe, many others to make efforts to remove this threat to de- from our land."

ellowship, a group of religious paci- d it would "stand squarely" with o decline to register on conscientious

ask judges and other officials who able to square enforcement of con- with their own consciences," the p declared, "solemnly to consider fidelity to their oath of office really and the public interest can possibly l by the imprisonment of young men to preach the Christian Gospel of l reconciliation, or other equally con- youth capable of important ser- ociety."

annot believe," the fellowship added, "that such action will contribute anything to the defense and well-being of our own people or of mankind."

Pastor To Continue Political Activities

Mystic, Conn. (RNS) — A Republican caucus at Groton, Conn., renominated the Rev. George L. Farnham, pastor of the Mystic Congregational Church, as candidate for representative in the General Assembly.

First elected to that post in 1946, Mr. Farnham served on the assembly's cities and boroughs committee and was clerk of the contingent expenses committee.

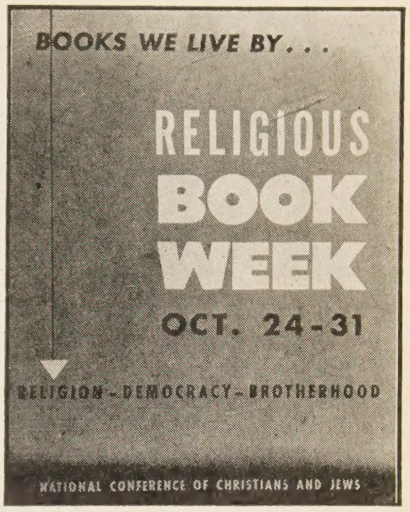
He was the subject of widespread publicity last winter, when his board of deacons suggested that he devote more time to the church and less to politics. He resigned, but the resignation was subsequently rejected by a vote of 130-55 at a special meeting of the congregation.

As a result, the entire board of trustees resigned in a body and a new board was elected.

In a speech he later made, Mr. Farnham defended his dual role as pastor and representative, saying there was no real conflict between the two pursuits.

"I believe," he said, "in the well accepted American theory of separation of church and state, for I am in the assembly not as minister, or chaplain, but as a citizen.

"The minister, as such, is neither more nor less qualified than any other citizen or professional man for these civic duties. Politics, rightly understood, is government and the business of government is everybody's business."



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QUESTION No. 4

Do you approve of a law summarized below which was disapproved in the House of Representatives by a vote of 84 in the affirmative and 130 in the negative, and disapproved in the Senate by a vote of 15 in the affirmative and 22 in the negative?

YES	X
NO	

SUMMARY

This measure by amending General Laws (Ter. Ed.), Chapter 272, Section 21 provides that the provisions of Sections 20 and 21 of said Chapter 272 which make it an offense to advertise or give information as to the procurement of means for the prevention of pregnancy or conception shall not apply to treatment or prescription given to married women by registered physicians for protection of life or health.

**Wording is prepared by the Attorney General to comply with Constitutional requirements.*

FOR LITERATURE, SPEAKERS, INFORMATION:
Denominational Headquarters, or Massachusetts Council of Churches, 14 Beacon Street, Boston, or Planned Parenthood League of Massachusetts, 229 Berkeley Street, Boston

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